

THE
Spirit of Missions

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No. 9

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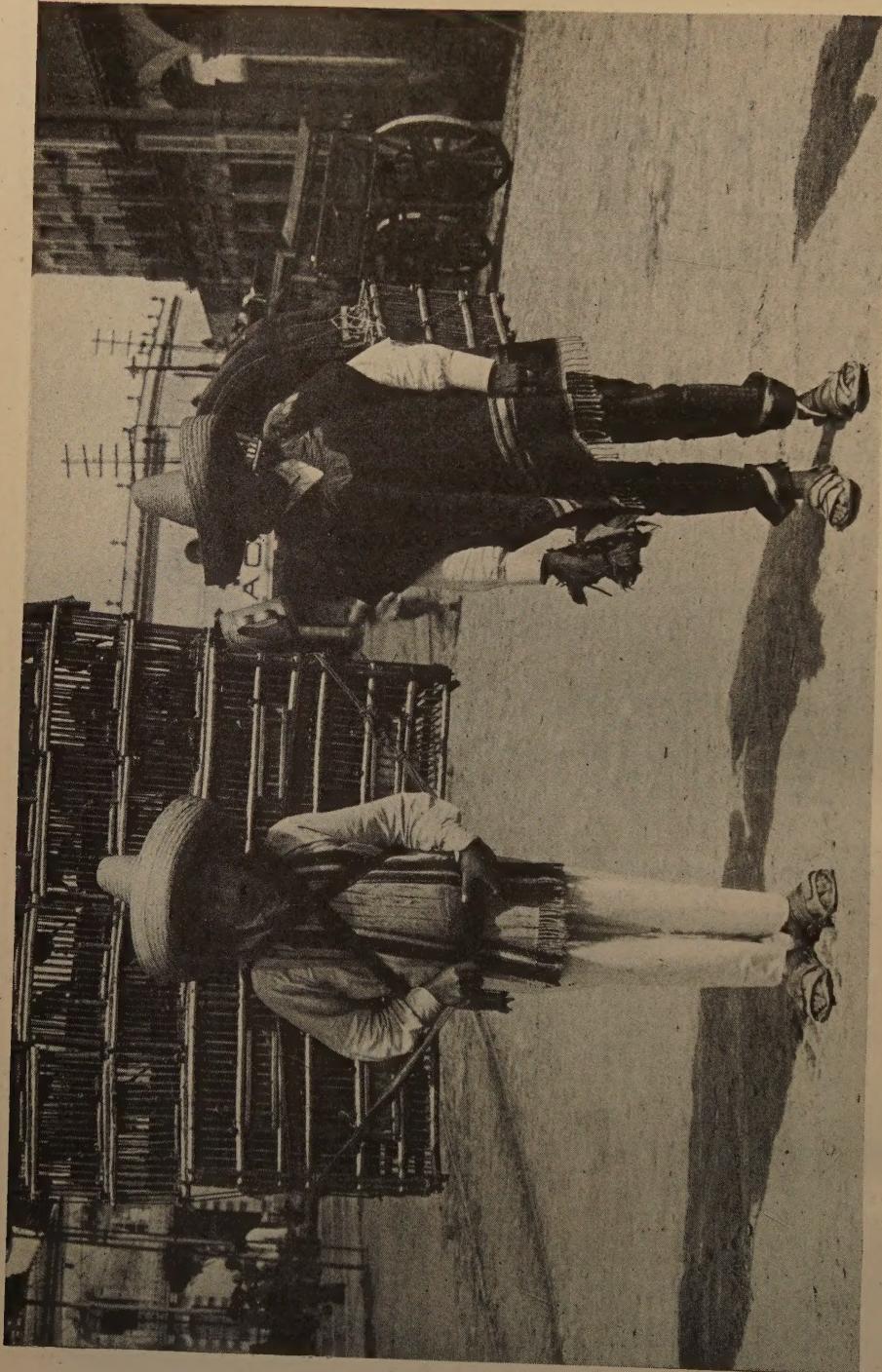
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STREET SCENE IN MEXICO CITY

The country abounds in beautiful song birds, and it is a lucrative business to catch these birds and sell them in the city

The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV

September, 1919

No. 9

THE PROGRESS OF THE KINGDOM

THE handbook of the Nation-Wide Campaign is perhaps the most important bit of literature that during August has been put in the hands of Churchmen, especially the readers of *THE SPIRIT OF MISSIONS*. This is certainly true if considered from the viewpoint of the Church's interests or of the people's high privilege as Christians.

The handbook describes the methods which have been agreed upon and which will be used to make clear to the Church the task she has undertaken for the advancement of the Kingdom of God.

The first part of the programme will be practically completed by the time this is read. A survey is being made which will show what is already being done for the extension of the Church as well as for the education of her children and for the improvement of living conditions. This survey will show also what is lacking and what should be done to make the work most effective.

The next step will be to make the whole Church know all about the conditions that have been uncovered in the survey so that everybody will understand the situation. Along with this will be given such information with regard to the work as will enable everyone to decide whether in their judgment it is worthy of their support; or, to put it differently, whether they can afford not to have part in it. This will be the task of the diocesan committees working in co-operation with the central committee so as to prevent confusion or the neglect of any community. The best results will demand that this information be carried into each parish and mission, so that the ready help of everybody in every parish will be needed if the diocesan committee is to meet its obligation. This is the reason why the handbook lays so much emphasis on the help of the clergy from their pulpits and conferences and mass meetings. These are the natural and easiest methods for getting general information before the people. It will be hardly possible for special speakers to visit parishes a second time, and by all means we must avoid the loss that would follow people's failures to learn when the opportunity is offered. Only regret follows "If I had understood". Nor need this loss be entailed if at once each one will make it his or her business to let it be known that such conferences are to be had and to urge everyone to be ready for them when notice is given.

The Progress of the Kingdom

BUT every conference or mass meeting is productive of good results in proportion as the people assembled are interested in advance because they know what it is all about and believe in the usefulness of the cause presented. So the best results will follow in those congregations where time has been taken by the forelock, and such men and women as are eager because they know plan to pass on their information to their friends and neighbors. It will help mightily if armed with the literature of the campaign these people will call on their friends and neighbors and not only bring the literature to their attention, but explain what the figures mean and what will result from a definite and enthusiastic pull-all-together.

Nothing will help towards this more than systematic study of the campaign literature by groups of men and women under the guidance of some man or woman who has taken the trouble to learn all about the campaign and what is to be accomplished. By this means such groups will not only be better informed, but since it is impossible to think Christian people busying themselves about their Lord's work without asking for His help towards their understanding how it should be done, each one of these groups will be systematically offering prayers for the welfare of the work, so that our efforts on behalf of God's Kingdom will become irresistible.

This is no time for false modesty and for drawing back because of conscious lack of those qualities one would like to contribute to such service. Each one of us has been intrusted with the gifts which will enable us to do the particular work our Lord wants us to do for Him, if we will let Him show us how to use His gifts. The call to each one of us now is to lend such aid as each one can offer and we shall find that there is no lack, for between us will be supplied all that will be needed to do what must be done.

From individuals have come letters indicating apprehension lest enough emphasis has not been placed on the need of money. It is hoped that any such apprehension will be laid aside. All will be taken care of in due course. For the present the compelling necessity is to make all know, as well as is known of some, that the work the Church was sent to do is actually worth the price and the labor expended, and that our Lord will really do for mankind what He promised to do through His Church. This can only be done by demonstration. Everyone must be showed what is actually being done and the practical results that follow. It is equally important that all should understand how great loss results from lack of men and means to carry the work to its complete effectiveness, and to have it made clear to them what the work which the Church does means to the nation's life.

Once these things are clearly understood we need not worry ourselves about the money necessary to carry on the work. Everybody knows without telling that enterprises must be financed; what reasonable people need to have showed them is that the enterprise is practically worth while. This done, the rest will follow. At the same time no enterprise can be allowed to go on at haphazard, and it would be trifling with sacred things if the Church were to become mightily concerned about her Lord's work and then relapse into idleness, having done nothing to safeguard the work's interests. Truth is it would be approaching perilously near to flippancy, if not sacrilege.

Not only will money in amounts hitherto unthought of by us in connection with the Church's work be needed for the task uncovered by the survey, but it will appear also that men and women who will consecrate their lives to this service must be called and trained for it in numbers that hitherto have not even been talked about. Yet if we put the emphasis in the first place on the

The Progress of the Kingdom

money needed, we shall fail, for money cannot build the Kingdom of God. Let us keep first things first, and find out what ought to be done and why; and how many people are needed and what they must do; always remembering that this is our Lord's business, and that it will be effective in proportion as we are ready to be used and to put what we have at His service. When we have done this and everybody has had opportunity to decide whether this enterprise is one in which he or she as a Christian would desire to invest their belongings, then an opportunity will be given to each one to say in how great amount it is desired to invest, not in a sum paid down and finished with, but in regular weekly instalments to be placed on God's altar, consecrated by their prayers and in faith that it will be accepted as an offering of themselves for His use.

THE opportunity to invest will be given to everyone in every parish in Advent, as told in the handbook, and this canvass will be made ready for systematically and carefully by those competent to direct in such matters, so that everyone may have opportunity to give according to his ability. There will, of course, be some who would find it inconvenient to give week by week, even though this is best for all alike. In the canvass it will be arranged so that each may do as is wisest for himself. The effort will be to give everyone an opportunity to do what they know in their own hearts to be right. This much is the duty of those to whom has been intrusted the conduct of the Church's affairs. The rest remains with the individual to be determined in communion with his own Master.

Meantime everyone may take courage, confident in advance of what this high undertaking will mean for the inspiration of the people in the Church; and not only so, but the blessing it will bring to the nation as the Church lends a generous hand with intelligence to help make known the Revelation which will at last show men the reason for their distresses. There seems to be a hearty good will throughout the Church to press the campaign. With surprising unanimity bishops and priests and lay people are working to make it a success. Everywhere prayers are being made for God's blessing on the work. The Church's ability to do all that she has a mind to do goes without saying. Let us all unite to make everyone realize, as some do already, that the task is worth performing.

It would be worth while if space allowed to give illustrations of the benefits that will accrue from the Church's making it possible for her workers to do effectively what she has ordered them to undertake. Suggestion must suffice, and yet for those having imagination suggestion is enough. In the first place it will put an end to the agony of men and women having to decide how they may live honestly without giving up their vocation, for the poverty which the Church imposes on her sons and daughters who give themselves without reserve to her use often demands nothing less than this.

Yet in spite of poverty men and women freely offer themselves. Just now two letters have been received from young men, one of whom rejects an offer which means plenty and promotion to do the Church's work for less than a living; the other from a man who is ready to surrender his career in highly technical work where he is already successful to do the same thing.

It would surprise the heedless to know how many young men and women have been taught by recent experience the futility of self-centred living and are ready to devote their lives to the Church's work if the Church will train them. These are entirely competent to take care of themselves, but they

The Progress of the Kingdom

need the technical training necessary for the Church's work. Such instances should be enough to show the value of generous support of the campaign.

In many of the diocesan surveys will appear the beneficent results that the devotions of the peoples have made possible and alongside of these the report of great undeveloped assets which cannot become available until the whole Church unites to develop her resources.

For years the domestic missionary bishops have been trying to co-ordinate the work which the Church must do in those sections of our country where she is weak. The surveys will show how easy will be all we should do if the whole Church will unite to develop the strength which is latent.

We all love our country and we all know she can never be free or strong until the lives of individuals square with the ideals which are called American but which we know to be Christian. And because these things are true, and because we know that a Christian America means benediction for the whole world, we shall want to press this campaign.

REERENCE has been made first to interesting details suggested by the surveys in our own country. These are enough to show what the challenge is if only on the ground that those who do not care for their own are worse than infidels. But a thrilling story might also be made of the showing from abroad. Read the article from Wusih in this number and picture what the conditions described there suggest for the help of perhaps the greatest people in the East. That work is the fruit of the devotion of a very few who have supported and encouraged Bishop Graves and his faithful co-workers in the long years while it seemed things would never change. Consider the splendid characteristics of the Chinese people, their helplessness in this time of upheaval when they do not know their right hand from their left. Think what a power for good and enlightenment such a centre as Wusih might become if properly equipped and manned. Recall how the world has become a neighborhood and that henceforth nations must stand and fall together. From such a viewpoint it is impossible not to see a practical and safe use for the money which as stewards we must administer.

Or read the letter from Mr. Ramsaur and what he has to say about the Vey people, having in mind the splendid fight Liberia has made for freedom and civilization as our Lord taught us to think of this. At the same time remember that the Veys are the natural point of contact with the great peoples in the interior of Africa who are their kinsfolk. No argument needs to be added to show the value of establishing a worthy base of operations among the Veys for anyone who believes that the whole family must grow together if an end is to be put to the savagery masking as civilization.

In one of the reports telling of the year's work in Liberia there is the story of an appeal presented by the old men of an uncivilized tribe to the Church's priest. These men begged that their children may not be left to suffer as they themselves had suffered because the Christians have sent them no teachers. Such an instance might be duplicated not only from all the uncivilized tribes in Liberia, but from every dark spot on the earth. When we know that all the peoples are begging for that which has enriched us and that men and women stand ready to minister to these on the Church's behalf if the Church will feed them, there is no need for further illustration of the importance of the campaign or of the rare opportunity it brings to us who would learn how to use faithfully the many talents which our Lord has committed to us in trust.



THE SANCTUARY OF MISSIONS

STARS of the morning, so
gloriously bright,
Filled with celestial splendor
and light,
These that, where night never fol-
loweth day,
Raise the "Thrice Holy" song ever
and aye:

These are Thy ministers, these
dost Thou own,
God of Sabaoth, the nearest Thy
throne,
These are Thy messengers, these
dost Thou send,
Help of the helpless ones! man
to defend.

Still let them succor us; still let
them fight,
Lord of angelic hosts, battling for
right;
Till, where their anthems they
ceaselessly pour,
We with the angels may bow and
adore.

—*S. Joseph, the Hymnographer,*
Tr. J. M. Neale.

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THANKSGIVINGS

WE thank Thee—
For the progress made
at Saint Paul's College,
Tokyo, and for the enlarged op-
portunity to serve the people of
Japan in Thy Name. (Page 577.)

For the faith and works of the
Chinese Christians at Wusih.
(Page 603.)

For the opportunity of having
a part in the progress of the King-
dom in the West. (Page 605.)

For the advance made at Saint
Peter's, Seward. (Page 607.)

For the increasing interest
manifested in summer confer-
ences and for the prominence given
to the study of the needs of all
mankind. (Page 611.)

For the work that our parishes
in college towns are doing. (Page
595.)

INTERCESSIONS

WE pray Thee—
To bless and prosper
Saint Paul's College,
Tokyo, and to give wisdom to
those whose privilege it is to
guide its progress. (Page 577.)

That the people of Mexico may
be delivered from disquiet and
unrest and may come to serve
Thee in spirit and in truth. (Page
583.)

That Thy blessing may rest on
Mr. Ramsaur and the work in
Liberia. (Page 591.)

To bless and sustain the repre-
sentatives of the General The-
ological Missionary Socie'y, and
to put it into the hearts of other
such groups to send out mission-
aries in Thy Name. (Page 599.)

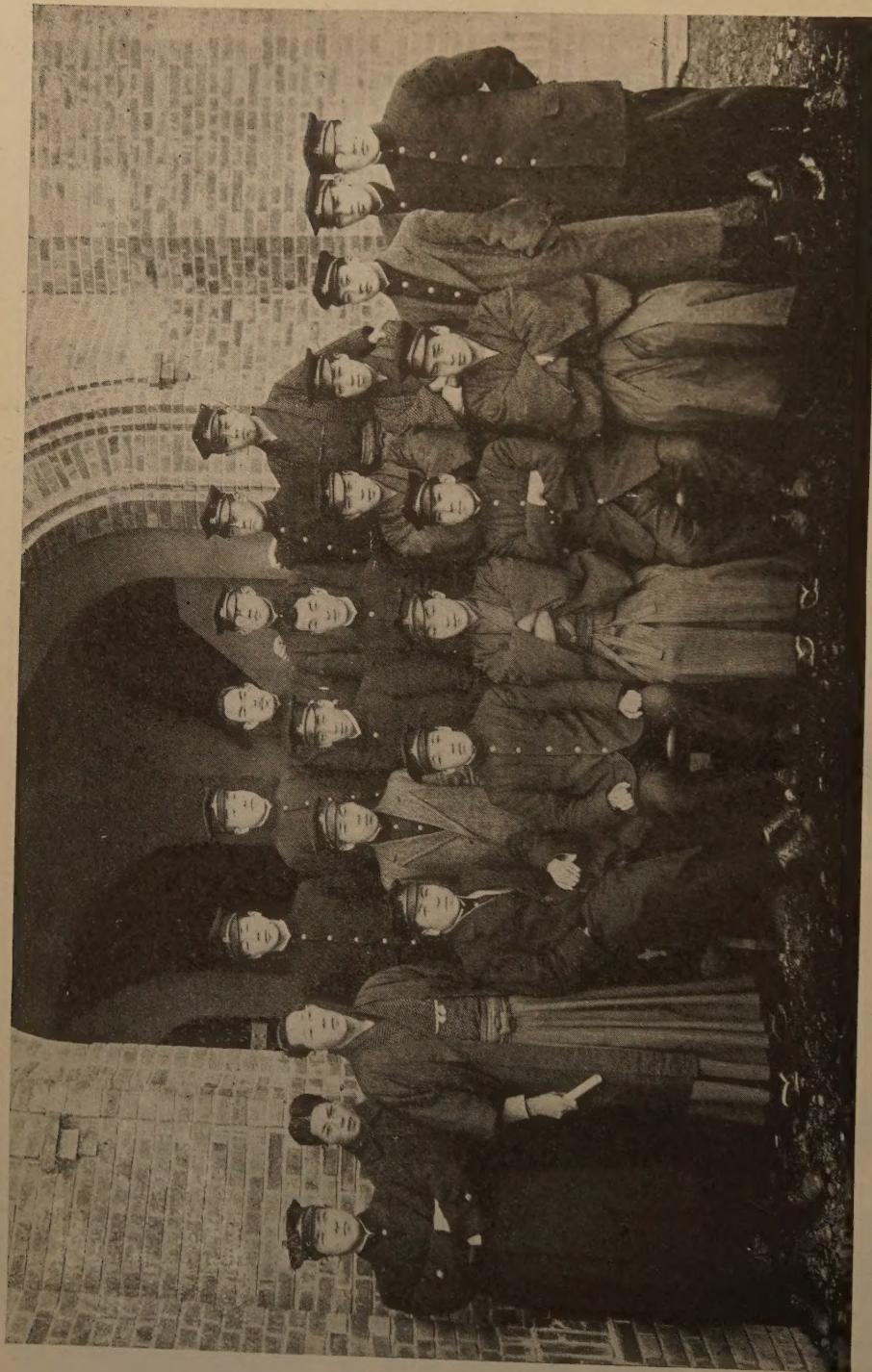
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PRAYER

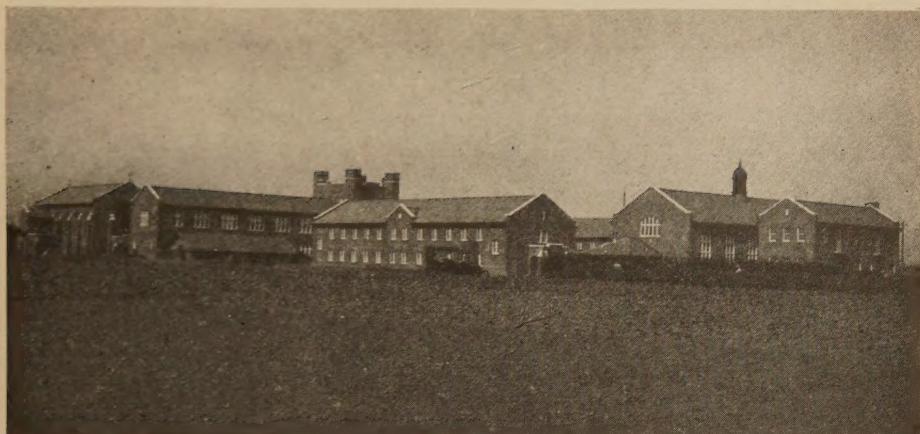
FOR THE NATION-WIDE CAMPAIGN

ALMIGHTY and Everlasting
God, who has promised
through Thy Son, Jesus
Christ, to be with Thy Church to
the end of the world, we humbly
beseech Thee to prosper this un-
dertaking of Thy people for the
good of Thy Church and for the
advancement of Thy Kingdom.
Strengthen us, we beseech Thee,
O Lord, with the Holy Ghost, the
Comforter, and daily increase in us
Thy manifold gifts of grace.
Enlarge our faith, enlighten our
understanding, and fill us with a
hearty desire to do Thy Will. Es-
pecially we beseech Thee to give
wisdom to those who are called to
lead us, and to all Thy people a
ready will to work together with
love and zeal. And grant that all
that we do may be so ordered by
Thy governance that Thy blessing
may rest upon our endeavors, to
the glory of Thy Holy Name,
through Jesus Christ, our Lord.
Amen.





GRADUATES OF THE COMMERCIAL COURSE, CLASS OF 1919, OF SAINT PAUL'S COLLEGE



VIEW OF SAINT PAUL'S COLLEGE BUILDINGS FROM THE SOUTHWEST
The chapel is at the extreme left of the picture; the academic hall is next to the chapel; in the centre are the dormitories, with the dining hall at the right

THE OPENING OF SAINT PAUL'S COLLEGE

By the Reverend J. A. Welbourn

WITH all the prestige that the state can give and with the dignity belonging to the Church and the college, the celebration of the formal opening of the new buildings of Saint Paul's College took place on May thirty-first at Ikebukuro, one of the suburbs at Tokyo.

The day was delightful, if dusty, and the strong breeze blew out all the flags as they hung across the entrance court, while one got a good view of the beautiful new school flag with its white cross on a purple ground as it floated above them all on the great central tower.

Never in the history of our Church in Japan has there been such a large and distinguished gathering as assembled in the big tent, also gaily decorated with flags, where the exercises were held. On the stage, besides the speakers, were one Canadian and two English bishops of the Church in Japan, and the Reverend J. McD. Gardiner, the first headmas-

ter of Saint Paul's and a retired and honored member of the Japan Mission. The bishops and those connected with the college were in doctor's gowns, the hoods adding a pleasing touch of color and giving to the occasion a true college air which one does not often see in Japan.

After the playing of the Japanese national anthem by the band, there was scripture reading by the Reverend J. K. Ochiai, of Central Theological College; prayer, by President Reifsneider; the hymn, *The Church's One Foundation*, and an opening address by Reverend Joseph S. Motoda, Ph.D., director of the college.

Dr. John W. Wood, on behalf of the Board of Missions, then formally presented the buildings, speaking of the college as a new example of the practical cooperation of Japan and America, uniting in this in the search for the truth that shall make men free. He congratulated President Reifsneider and Dr. Motoda and the



THE QUADRANGLE ENCLOSED ON THREE SIDES BY THE DINING-HALL
AND TWO DORMITORIES

faculty, and spoke of their far-sighted service without which "the Saint Paul's School of the last generation could never have become the Saint Paul's College of today".

Bishop McKim replied, accepting "with profound gratitude" the buildings which were "the gift of Christian friends in America". The bishop also spoke of the thanks due to the Board of Missions "for sending us Mr. William Wilson, the supervising architect and constructing engineer, whose services have been invaluable and beyond praise".

Then followed formal congratulatory addresses delivered by Viscount Uchida, the Minister of Foreign Affairs, in person, and by representatives of the Ministers of Education and Home Affairs. Governor Inouye, of Tokyo, was not at all formal in his congratulations, but very whole-hearted in his praise of mission schools. He spoke of Saint Margaret's, at whose commencement he had recently been, and remarked on the "warm atmosphere" he found there, an atmosphere he urged government schools to imitate. He mentioned Bishop McKim's long service

in Japan, and commended him and other missionaries for establishing schools and kindergartens. It is rare that one hears an official commend missionaries and Christian institutions in so unofficial a manner. This was one of the last public occasions at which Governor Inouye appeared, as he died suddenly ten days later.

The Reverend Dr. Ibuka, of the Presbyterian school *Meiji Gakuin*, brought greetings from other Christian schools in Japan, and Dr. Sugirira, dean of the college, from the alumni association. The American Ambassador, Mr. Roland S. Morris, a prominent churchman of Philadelphia, was out of town, but sent a message by one of the secretaries of the embassy.

The principal addresses of the day were then delivered by Marquis Okuma, Viscount Kaneko and Baron Shibusawa, perhaps the most sought after men in Tokyo for all sorts of public occasions.

Marquis Okuma gave one of his intimate amusing speeches, telling first of all of his being a pupil of Bishop Williams at Nagasaki sixty years ago. Though not baptized he



MORRIS HALL, THE ACADEMIC BUILDING

On the left is the library; the chapel is at the right LL

claimed to be somewhat like a Christian in spirit and said that as he established a school in Nagasaki long ago which was run in a Christian way he might be said to be the founder of the first Christian school in Japan!

Viscount Kaneko made a most excellent address. He spoke of being educated in a Christian school when sent as a boy to America and was glad to have Christian schools also in Japan.

That Japan was not opposed to Christian education could be seen by the words of congratulation of the minister of education and by the presence on this occasion of three cabinet ministers or their representatives. This was in great contrast to some years ago when Neesima, who founded the Doshisha in Kyoto, was promised support from the government if he would not have Christian teaching in his school, which offer, however, he refused.

After the singing of the *Ode to Saint Paul's* by the students, the exercises closed.

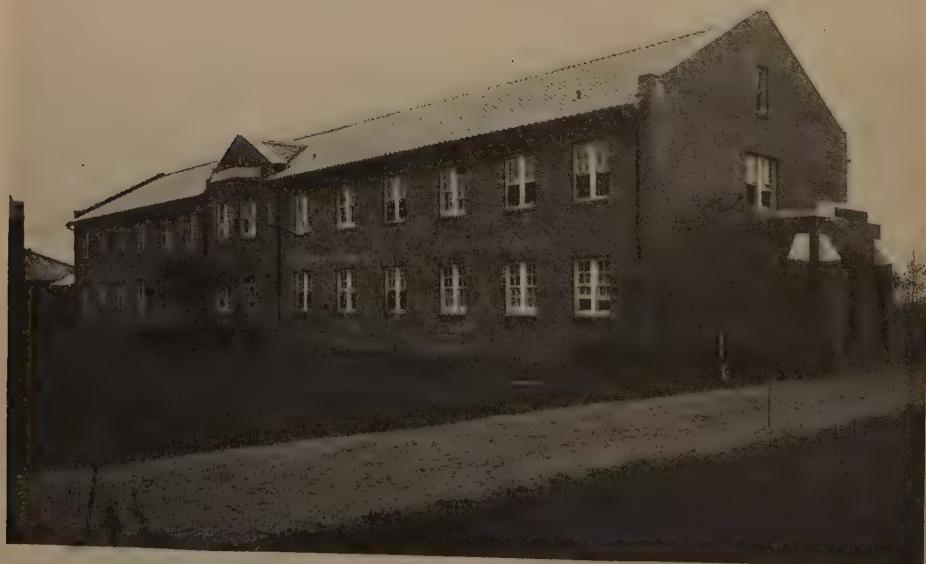
The large crowd now wended its way to the dining-hall, where a collation was served, and later scattered to inspect the different buildings.

There must have been seventeen hundred persons present. About one thousand of these were the students of the college and middle school. There were many representatives of the various missions in Tokyo, prominent members of the *Sei Ko Kwai*, numbers of former students of Saint Paul's, both of recent and earlier years, together with men and women well known in the educational, political and business circles of Japan. One of the very early students present is now quite a rich man. He said that Bishop Williams had once lent or given him ten yen; he was now going to repay the loan by giving ten thousand yen to the alumni association.

Dr. Motoda remarked that in no other Christian gathering has the approval of Christian work been so strongly expressed as on this occasion. The presence of so many dis-



THE DINING HALL



ONE OF THE DORMITORIES



GRADUATES OF THE ARTS COURSE, CLASS OF 1919, OF SAINT PAUL'S COLLEGE

Five of these young men are candidates for the Divinity School

tinguished men was a public endorsement of mission schools. Twenty years ago such men would not have come. Thus the opening of Saint Paul's buildings stands out as an event in the history of Christian missions in Japan.

President Reifsnyder and the authorities of the college may indeed be congratulated not only on the brilliance of the opening ceremony but on the buildings themselves. In simple collegiate Gothic with almost no ornamentation they have a very dignified and handsome appearance, set off by the newly planted trees and shrubbery. Everything inside as well as out is in exceedingly good taste, plain and substantial. Of brick and reinforced concrete the buildings are among the best constructed of any in Japan.

Entering the main gate one faces the academic building which is called

Morris Hall after the Reverend Arthur R. Morris, one of the early members of the mission, the money for this building coming largely from his estate. On the right in front stands All Saints' Chapel, not yet furnished, but having already installed an Estey organ worth five thousand dollars. Balancing the chapel is the library and administration building, Mather Hall, the gift of Mr. Samuel Mather of Cleveland. This, too, is just finished.

In the rear of the main building are the dining hall and two dormitories, enclosing a quadrangle. These four buildings have been in use since September.

With the gymnasium, which is now going up, and including equipment, the buildings at present values are estimated to be worth 650,000 yen, and the land ($14\frac{1}{2}$ acres in all), though purchased for much less, is



MATHER HALL

now worth 350,000 yen. In American money Saint Paul's has therefore a value of \$500,000, and will increase in value.

As the *Japan Advertiser*, in its account of the celebration, said: "Solidly built, firm and substantial, the new buildings of Saint Paul's College stand out against the sky as typical of the long, steady, conscientious work of the educators of foreign countries who have devoted their lives and money toward providing schools here in Japan".

The college has now in its two courses, literary and commercial, two hundred and forty-nine students, eighty of whom live in the dormitories.

Begun in 1874 by Bishop Williams in one small wooden building in Tsukiji, still in existence, Saint Paul's has, in the years since, passed through many changes and had many principals, including the Reverend

Mr. Tyng, the Reverend Arthur Lloyd and the present Bishop Tucker. It was under Bishop Tucker's headship that the college department was started, the land at Ikebukuro bought and the present development planned. For many of these years and under three or more foreign principals or presidents the Reverend Dr. Motoda has worked as the valued associate, without whom the foreign missionary would have been able to accomplish but little towards bringing the college to its present flourishing state. Saint Paul's is therefore the fulfilment of the hopes and labors of many men through many years.

In its splendid new home with an excellent faculty, a growing reputation, and numberless young men desiring the higher education it gives, Saint Paul's can confidently look forward to a future full of opportunities for service to the cause of Christ and His Church in Japan.



WHERE CORTEZ LIVED IN MEXICO CITY

IMPRESSIONS OF MEXICO

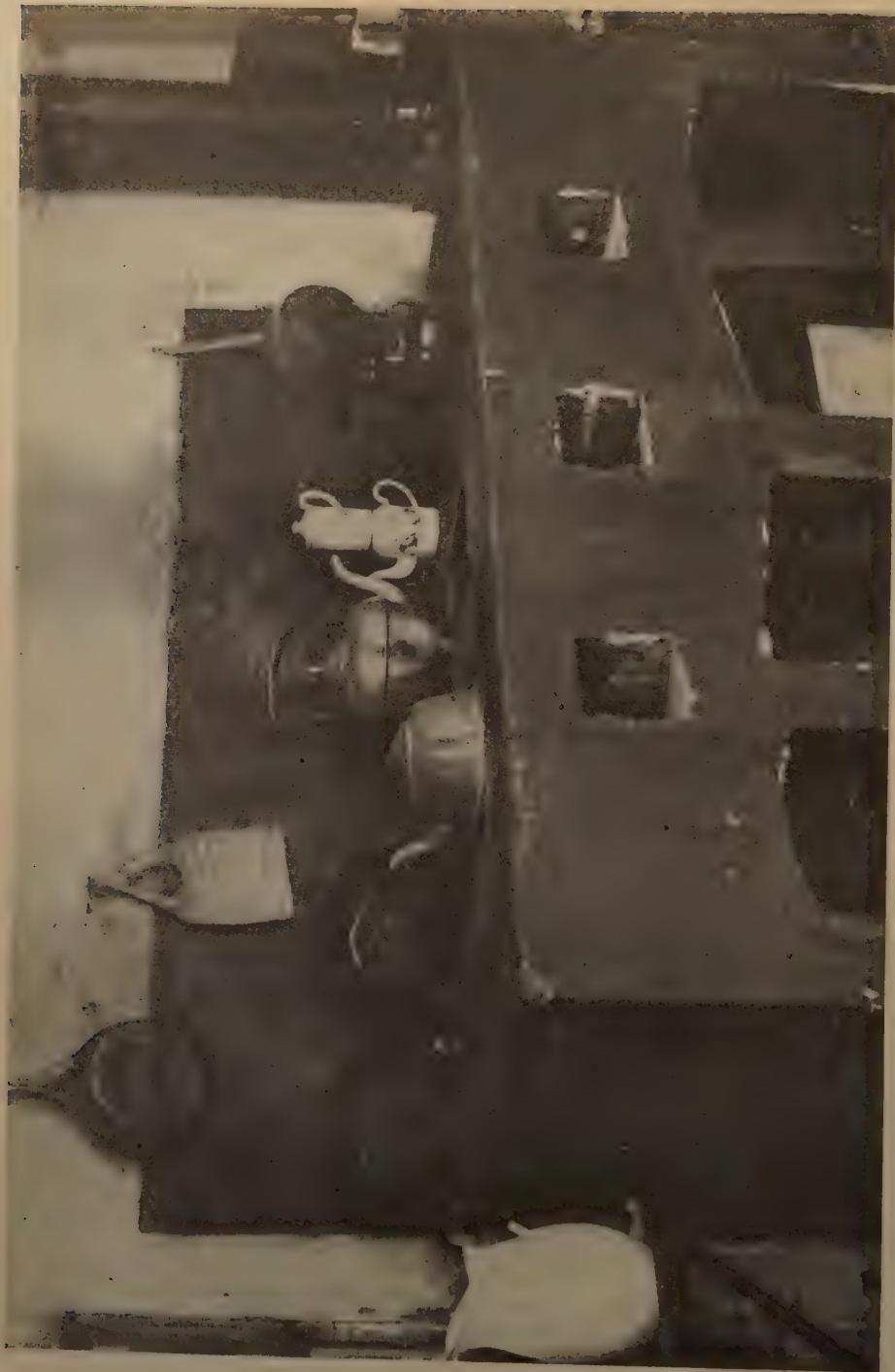
By Hester Van Arsdale

THE trip from Vera Cruz to Mexico City was a veritable panorama of beautiful scenes. We passed through the lowlands inhabited by dark-faced Indians who came to the windows of the train selling unusual looking fruits and flowers, and then by means of deep tunnels and high trestles and heavy grades we climbed to a height of seven thousand feet. For fear of the bandits who hide in the passes of these mountains, our train was preceded by an armed government train and also our own cars were guarded with soldiers. The beauty of the precipitous mountains and the long-distance views was combined with a mysterious atmosphere of being surrounded by hidden danger.

After reaching the plateau, we breathed more freely, for then we knew we were approaching Mexico City, or "The City Beautiful" as I call

it. There is everything here that heart could wish—wonderful climate, excellent food, beautiful trees, flowers and birds, magnificent buildings. But alas! most of the beauty is external. When I see the exterior of the pink, blue, yellow or green houses elaborately decorated with plaster of Paris ornaments, and heavily barred windows, I imagine that if I could pass through the iron doors I would enter an Aladdin's palace, but alas, when I do enter I discover that all there is to see inside is a plain cement hallway with no rugs or pictures, and further on an open court, usually untidily kept, upon which open all the rooms of the house.

The dress, or I had better say costume, of the people reminds me of a scene in any New York musical comedy. Instead of the sombre dress of the New Yorker, one sees here men wearing large sombreros usually dec-



A TYPICAL MEXICAN KITCHEN, SHOWING THE CHARCOAL STOVE USED FOR COOKING
When a hot fire is needed the charcoal is fanned through the holes in front of the stove

Impressions of Mexico

orated with a tassel or a bright colored embroidered band. They wear white shirts and trousers with brightly colored handkerchiefs tied around their necks and broad sashes around their waists. On cool days they don fringed blankets, or "serapes", either wound around their shoulders or having a slit in the center for the head to go through. Some blankets are blue and yellow, others are red and black. All combinations of colors are seen.

The women dress in bright shirt-waists and skirts, the latter trailing three or four inches on the ground. In contrast to this gay coloring are the long black or dark blue shawls which the women wind around their heads, and as almost every woman carries a small baby, this same shawl is wound around the baby so that the mother can fasten the baby on her back.

The side streets are very narrow, and the sidewalks only wide enough for two people. Did you ever see Mott Street in New York with the venders' carts jammed in a row on both sides of the street? We thought it was mighty unsanitary to sell food uncovered, but here on any morning we see the venders sitting in the dust of the streets with their wares right on the ground. Some of them have cheese cloth between the ground and the food, but nevertheless the passersby raise much dust. Everything imaginable is sold in these improvised stores, from medicines and electrical apparatus to ribbons, silks and laces.

The main streets of Mexico City resemble Paris in their beautiful arcades and artistic facades. There is also a wide boulevard bordered by handsome bronze statues and urns which reminds one of the *Champs Elysées*. A promenade with a double row of handsome cedar trees affords an excellent place for children with their governesses. There are three handsome statues placed in this boulevard—the noted one of Columbus, the Mexican statue of Independence, and the statue of



Patient and Hard-Worked Little Burros

Montezuma, the great Aztec chief. This last monument has beautiful bronze reliefs at the base showing the tortures that Montezuma underwent at the hands of Cortez.

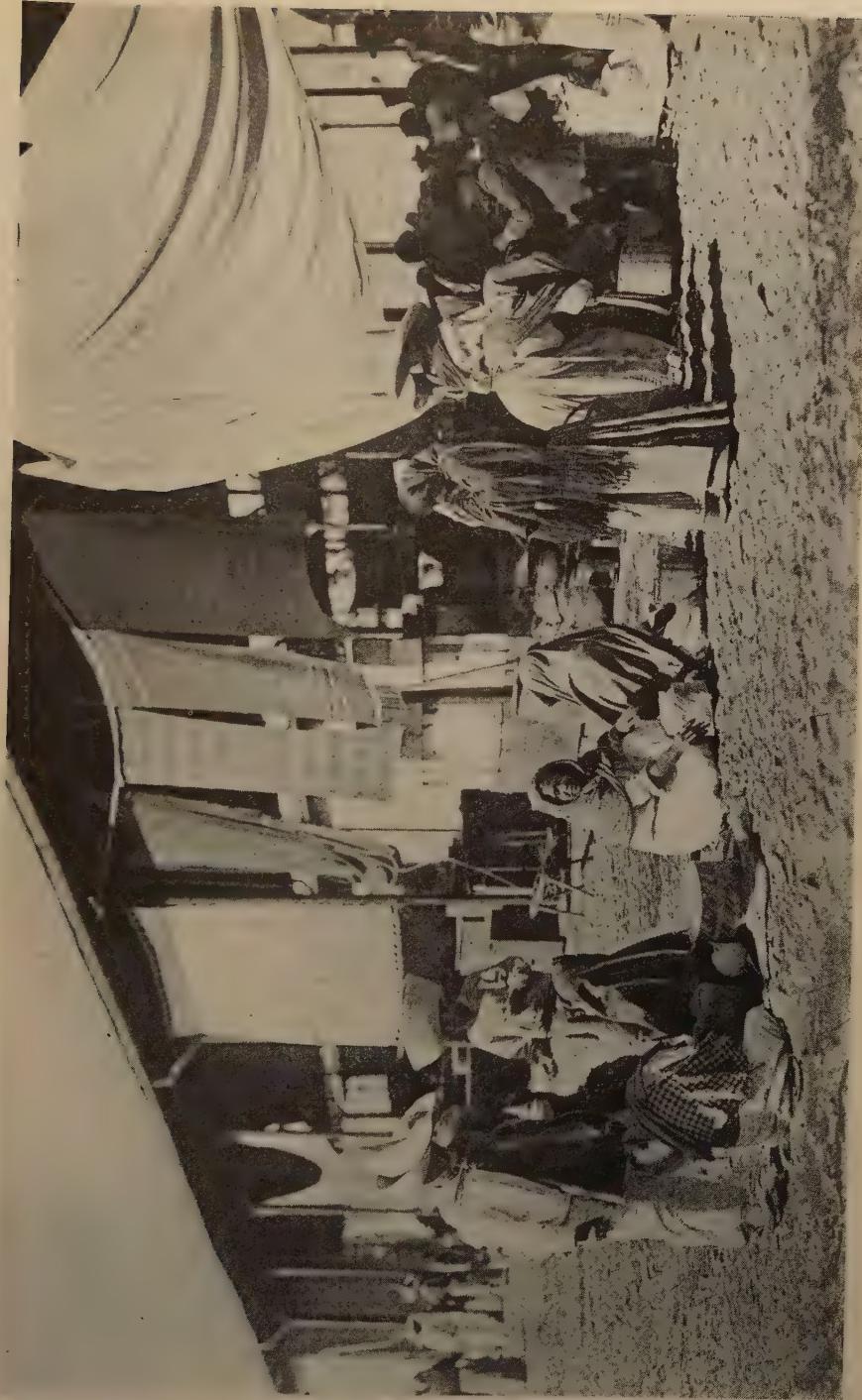
A street scene which is very common in both city and country is the burro heavily laden with straw, hay or charcoal. We also see men and women lying asleep on the sidewalks or in the gutters and no one pays any attention to them. It almost breaks my heart to see the poverty of the people. On every block there are about a dozen beggars and most of them little girls begging for pennies.

On the street we also see men and women carrying heavy loads on their heads. For instance, one man carried an entire brass bed and mattress strapped to his head and back. Another had a heavy basket of fruit on his head and one in each hand, and it would be hard to tell what he would do if some fruit dropped out.

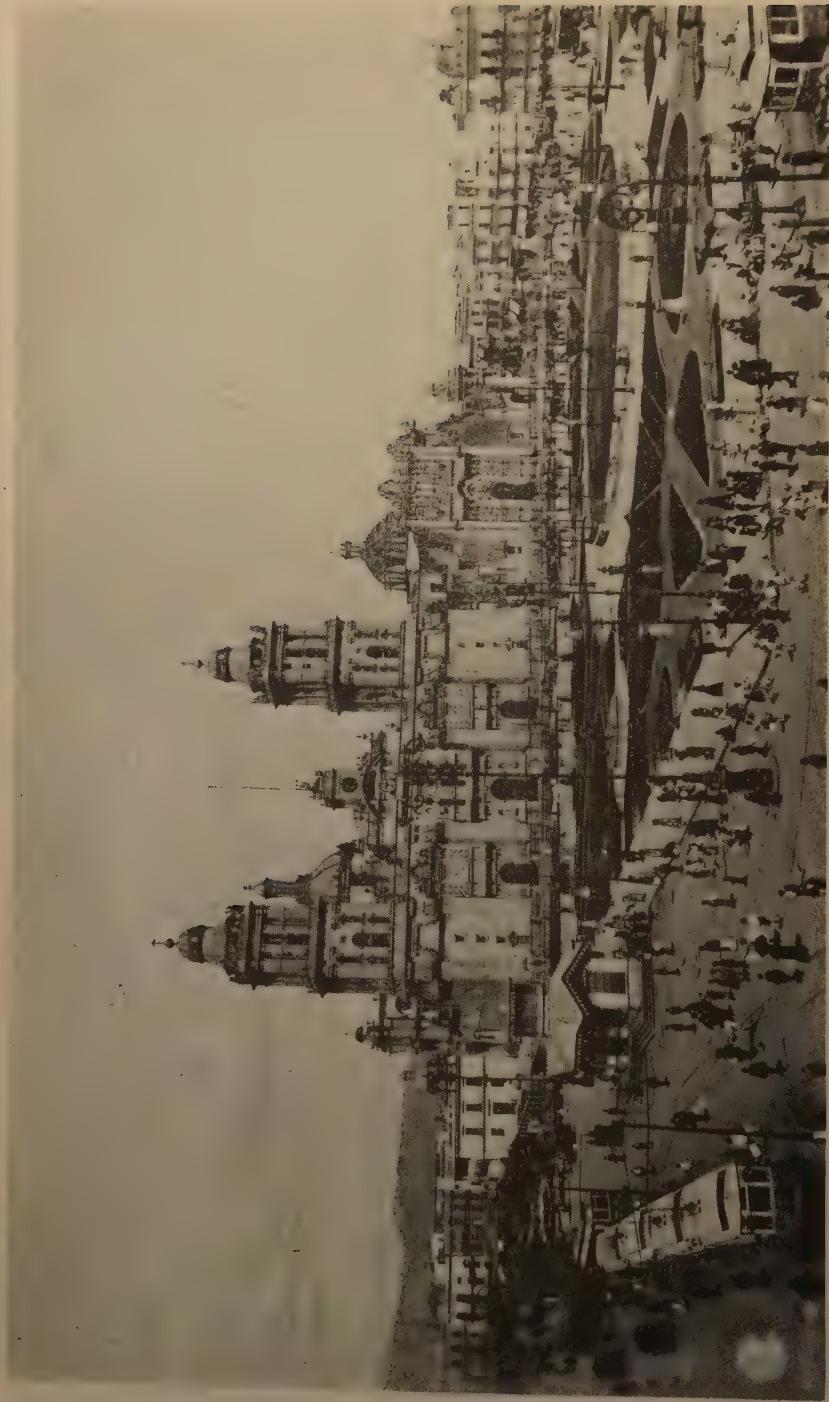
Almost all the streets are lighted by arc lamps which are placed in the center of the street, making it very dangerous for traffic. In other cases the lights are hung from the center of a wire which passes from one side of



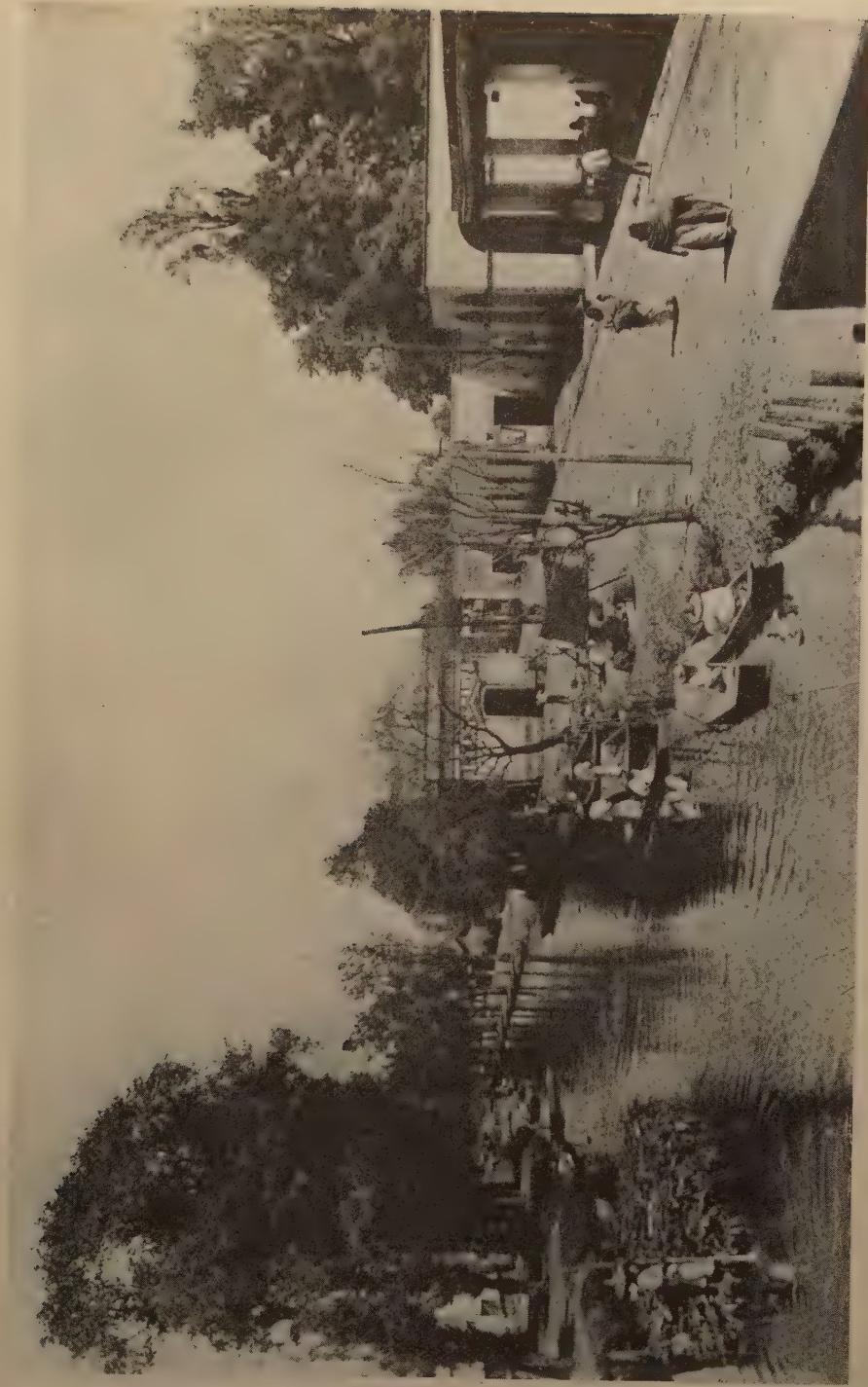
THE BEAUTIFUL LAKE OF XOLCHIMILCO, OR "FIELD OF FLOWERS"
Along the Viga canal which leads into Lake Xolchimilco are the far-famed "Floating Gardens"



A MARKET IN THE SUBURBS OF MEXICO CITY



THE CENTRE OF MEXICO CITY
In the background appears the great cathedral of Mexico, built by mandate of Philip II. It was dedicated in 1667, but not completed until the beginning of the Nineteenth Century.



A TYPICAL SCENE IN ONE OF THE SMALLER TOWNS ON THE OUTSKIRTS OF MEXICO CITY

Impressions of Mexico

the street to the other. I like the idea of naming the streets for patriotic days such as "Street of the Fifth of May" and "Street of Sixteenth of September". Wouldn't it be fine to have a Fourth of July street in every city! A street may be straight but for two blocks it may have one name, and the next two blocks another name, and further on still another name.

The business section is as artistic as the residential section. All buildings are either of white marble, white cement or colored inlaid tiles, decorated with fine sculptures and arcades. They are usually two stories high, giving the city a romanesque effect. All stores have huge doorways with no doors. When the stores are closed a huge heavy corrugated iron screen is fastened in the doorway. Every store is closed between one o'clock and half-past three, for in Mexico pleasure comes before business.

It is never indicated by any sign what the stores have for sale: For instance, we see a sign reading "The Holy Heart of Jesus" and we find it is a bakery. Who would go to a restaurant called "The Daring One" or another called "The Surprise"? If you saw a sign reading "The Dancers" or "The Emerald" you would not realize you were approaching butcher shops. This method of naming the stores reminds one of the side-shows of Coney Island with their names which make one want to go inside.

Every building and tree in Mexico has a legend connected with it, and as we walk through the streets we feel as if the mysterious spirits of the Aztecs or some other ancient tribe were still here. One ancient building is the house which Cortez built in 1519, the cornerstone of which is an Aztec god, and this huge monolith is still to be seen. The "tree of the sad night" reminds us of the time when Cortez stood under this tree and wept as he saw his retreating soldiers being mercilessly murdered by the Aztecs.

There is one object which reminds us that we live in modern times and that is the trolley car which is "built in St. Louis". Usually two cars are fastened together, one for first class and the other for second. I have ridden in the second class and it would surprise you to see the Mexican men occupying the seats while the women with their babies have to sit on the floor in all kinds of dirt. Besides trolleys, there are jitneys which to me are much easier and pleasanter riding.

In arranging for a funeral, you do not hire a hearse but instead a funeral trolley car which has a handsomely carved black platform with four pairs of black curtains around it. As many trolley cars follow as there are people wishing to attend the funeral and all can go directly to the cemetery from any part of the city.

I must refer also to our trip to the floating gardens. These were made when one Indian tribe attacked another; for refuge the defenders threw peat logs into the lake and out of them made islands to live on. To-day high poplar trees keep these islands intact and every one is a mass of flowers. The channels between them are narrow and winding, making them a favorite summer resort for Americans. They love to wander through these beautiful waterways in canoes and stop at the "side shows" which consist of "beer gardens" where the Mexican *pulque* is taken instead of beer, dancing pavilions, ice cream parlors and other amusement places. With the high mountains in the background and superabundance of flowers and the picturesque natives, Xochimilco is a real Elysium. It was hard to return to our mundane existence after such a delightful journey.

It should not be a hard task to restore law and order in such a beautiful country and it is through the Church and schools that we find the best way for making good citizens for the future.



AN AFRICAN EXPRESS

The boys who carried Mr. Ramsaur's baggage from Monrovia to Cape Mount

ALONG AN AFRICAN TRAIL

By the Reverend William H. Ramsaur

LEAVING Monrovia early one morning we paddled up Saint Paul's River for several hours, and landed at Bar Mouth. Here we took the trail which leads westward to Cape Mount. It is called the Government Road. At one time, I suppose, the way was wide and clear, but it is not so now. No vehicles ever use it and only a small path remains. Along this road we traveled until near noon, and then to avoid the dry heavy sand we turned south to the sea. It was easier walking here. The sand was damp and harder and the cool breeze was very refreshing. At times so close to the water did we walk, the white foam from the waves reached up to our feet. During the hottest part of the day we stopped at a native village to rest. No large chairs were available, but such

as they had these hospitable people gave. I found a bench of boards in the shade of a hut and was soon fast asleep. When the heat of the sun was less intense we returned to the sea and resumed our journey to Royeville. It was late in the afternoon when we made our way through this last civilized settlement before Cape Mount, and just as the sun was going down we arrived at the river Po. It was a day's journey—in Africa. On the opposite bank was the home of the Reverend Mr. Simpson, the Church's representative in this field, and we were sure a hearty welcome was awaiting us there.

We had passed through many towns and villages, but along the entire way we had seen only one Christian institution—a small Baptist church, in the



THE REVEREND A. D. SIMPSON AND HIS FAMILY

Mr. Simpson is our representative at Royeville, a prosperous farming community. Here the Church has thirty-one baptized members, who have built a chapel and a school-house without any aid from America

civilized community of Royeville. For the native people of this territory nothing is being done. In this western part of Liberia the Mohammedans have already occupied a very wide territory. It lies in the form of a large square—sixty miles to a side. The river Po, which we had just crossed, twenty-seven miles from Monrovia, marks as correctly as anything does the eastern boundary; the Anglo-Liberian border constitutes the western side; the sea the southern; and those blue mountains which I can see from the piazza of Saint John's School, three days' above Cape Mount, the northern. It was in the southeastern corner of this square that I spent this first night of my journey. It is a very important point. Our work here, if it is made strong enough, will serve a double

purpose, first as a barrier against the further advance of the Mohammedans and secondly as a vantage ground from which we can do aggressive work among them. Fortunately this strategic center is in the hands of an earnest, Christian man. Seven years ago he cut out a place for his home from the dense forest that even now surrounds him and began work in a field where he and his wife were the only communicants our Church could claim. Since then he has gathered about him a small following, built a schoolhouse and church without any American aid, and secured several hundred acres of land, where some day he hopes to teach the boys better methods of agriculture.

By the close of the next day we were at Gbai-Gbon, the village of Tobe



THE BOYS WHO PULLED MR. RAMSAUR UP TO BROMLEY

Massaloh, chief of the Dé tribe. What a pretty town! Never have I seen one that was cleaner anywhere. Not a blade of grass is allowed to grow in the community, and the bare open spaces between the houses are as clean as an American floor. The huts themselves (perhaps seventy-five in all) are neat and attractive. Some are round and some are square. The shape seems to depend entirely upon the taste of the owner. Their framework is of round poles; the walls and floors are of clay; and the roofs are made from the large leaves of the palm. You would expect to find them arranged by streets, but they are not. Had they all been dropped from the sky ready-made, and each left upon the spot where it fell, they would be located about as I found them. But why bother with streets if you know where your neighbor lives? There are

two public buildings in the village, the Mohammedan mosque, where daily services are held, and the county court-house, as we would call it in America. It is the place where Tobe Massaloh sits upon his throne, and to which the Dé people come to have their difficulties settled.

Our presence here was quickly announced. The natives say the birds give notice when a stranger is near. Soon I saw a large man approaching, wearing a dark robe suspended from his left shoulder. With him were five men, one of whom carried a long spear. It was the chief and his attendants. He received me cordially, placed me in a large chair before his house, and went to arrange a room. After supper he called to see me and by the light of my lamp he told me of the needs of his people. He expressed the hope that I might establish a school



THE BOYS' SCHOOL AT CLAY ASHLAND

in his village. I shall never forget the graphic way in which he described the situation—"My people are blind, scales are before their eyes, and no one will help them to see". We should respond soon to this pathetic appeal.

In the morning while the grass was yet wet we were on our way—but not alone. These men of Africa are too courteous for that. Dressed now in a long white cloak, the chief walked by my side until I was well on my way to a neighboring town. Two hours and a half of good walking brought us to the Lofo, a beautiful river, perhaps two hundred yards wide, which separates the Dé and the Vey peoples. It is the latter tribe that our Church is endeavoring to reach in this western section of Liberia. No great difference was apparent to my untrained eye. Most noticeable to me was the condition of their paths. They were cleaner and wider than any I had seen. Some day perhaps I shall think differently, but now I enjoy these African trails. Some of them, as was true our first day, are out in the open; then the sun is hot and travel is unpleasant and difficult. But in the native communities they are usually cool and shady. All the way from one town to another I walked upon a mat of damp leaves, with beautiful white trees by my side, and an arbor of green covering my head against the sun. The Vey

people take pride in these paths and keep them in good condition.

Many years ago, so the old people say, the Veys lived upon the plateau of the Sudan. To this northern home word came of the great sea and its water of salt. Only when they saw it, many said, would they believe it. So an expedition was organized and the journey began. But hostile tribes and narrow mountain passes lay between them and the object of their quest. Some said: "The way is hard, we must return". But Kamaro the great, their indomitable leader, was resolute. "We must 'Vey'" (pass fiercely) he said, "on to the sea". He rallied the braver ones about him and led them to the coast. This southern country they found was good and here they have remained ever since, one of the purest and proudest of the tribes on the African continent.

It is too early for me to express an opinion, but others who have lived here longer say they are a people of the greatest promise. Many illustrations are about us, evincing results that have already been secured. To the task of their Christianization our Church has set Her hand. No other Christian organization has entered the field in any strength. If we move quickly this entire territory is ours. What a privilege and what a solemn responsibility!



LEMBKE HALL, ONE OF THE SCHOOL DORMITORIES

ANYONE FROM ANYWHERE AN OPPORTUNITY FOR WIDER SERVICE

By the Reverend Clinton B. Cromwell

SOME time ago there appeared in *THE SPIRIT OF MISSIONS* an article by the Reverend William Burrows on *How Our Church Came to Indiana*. In that article mention was made of the work of Saint Andrew's Mission among the students of Valparaiso University. Probably the scope of the influence of this university is not realized by most of the readers of *THE SPIRIT OF MISSIONS*, nor the importance of the work of Saint Andrew's understood. For Valparaiso University, which in normal times has a student population of between six and seven thousand young men and women, is one of the most cosmopolitan schools in the world. It was founded about forty years ago by a man who bought

the property from a sectarian school that had failed. A young enthusiast with a vision, Mr. H. B. Brown, conceived the idea that a school which would pay could be built up if the rates of tuition and board were held down to the lowest possible level to make a small profit. And this has been the policy of Valparaiso since the days when it had but one teacher. Before the advent of the high cost of living, board could be obtained at the halls of Valparaiso for \$1.75 a week—and it was excellent board. The university has specialized in giving to its thousands of students the advantages of a cheap education—that is, of an education which is within reach of the thousands of men and

Anyone from Anywhere



Saint Andrew's Church, Valparaiso

women whose resources are limited. Its courses are manifold. The stranger within our gates may come to Valparaiso and without shame start in the primer class in English. The university graduate may finish his medical or dental or arts course here. It is, indeed, a college for *any one from anywhere*.

No matter what the special needs we will do our best to meet them, and the testimony of the many who have been students in our midst goes to prove that anyone may come from anywhere and study successfully here.

Valparaiso, therefore, is not the distinctively Hoosier school with which Indiana abounds. Just a casual glance over a recent catalogue reveals the names of men and women from every diocese of the American Church. And side by side in the little pews of Saint Andrew's Mission last year there knelt an even dozen of boys and girls from our most recent acquisition, the Virgin Islands, a Chinaman from Saint John's School, Shanghai, a little English lady from Manchester, a Japanese from Tokyo, three Canadians, an Irishman from Dublin, a Filipino, a Pole and a Greek, together with one hundred and fifty young men and women from most of our home dioceses. Can you find anywhere else

a more cosmopolitan congregation? And you cannot imagine the great joy and satisfaction that the priest-in-charge and his people find in serving them. Sometimes in one way, sometimes in another, this or that boy or girl, man or woman—just anyone from anywhere—needs the particular service which we can render, and our joy in being of use is very real.

The little mission, however, is the youngest religious body in this old and well-established community, and it had to fight its way against tremendous odds and sometimes bitter opposition until it became established. The Church in Indiana is pathetically weak in certain localities, and it was so in Valparaiso. Other causes contributed to the difficulties of the mission's progress. The university, while it was founded as a non-sectarian and independent institution, nevertheless exerted, in times past, a distinctly Campbellite influence, and in the town itself there was much opposition. But, led by that pioneer builder of mission churches, the Reverend L. W. Applegate, the little congregation of thirty communicants bought a lot and built a church, and that same church slightly



The Reverend C. B. Cromwell



ONE OF THE OLD COLLEGE BUILDINGS OF VALPARAISO UNIVERSITY

remodeled and stuccoed was consecrated on May 1, 1917, by Bishop White.

Thus for the twenty years of its existence Saint Andrew's has looked after the needs, as best it could, of the churchmen and churchwomen who have come to Valparaiso. Yet its work has been hampered because, surrounded as it is by large and prosperous denominations on the one hand and by a majestic Roman church on the other, all with well-equipped rooms and parlors, Saint Andrew's has no facilities for student activities. With a vision of her usefulness at the university and in the community enlarged, in the days of reconstruction, when the boys come home and again take up their school work, the little congregation is beginning to face the necessity of erecting a parish house which shall become the Churchman's Club for the university.

The work of Saint Andrew's is not primarily parochial, nor yet dioc-

esan, but it is national and catholic in the true sense. While it is still, because of its location, a little mission in a small town in the diocese of Michigan City, its work is broader than that of all the other missions combined, for it ministers to the boys and girls from everywhere—perhaps to someone whom you know.

The support of the mission comes not from the students, though of course they do their bit. Most of the boys and girls work a fair proportion of each day for their room and board, and ready money is scarce among them. My organist last year peeled potatoes at one of the boarding houses, and it did not in the least impair his ability. So the support of the mission comes from the little local congregation and from the diocesan Board of Missions. But if the parish-house and Churchman's Club is to be a reality we must get assistance from outside, and to whom else should we look other than those dioceses and parishes who have sent us their own?



YOUNG ATHLETES AT SAINT MARK'S, NENANA



THE USUAL CONGREGATION AT A SUMMER FISH CAMP

THE GENERAL THEOLOGICAL SEMINARY MISSIONARY SOCIETY

By the Reverend Gowan C. Williams

THIS year is a fitting time for a short account of the missionary society of the General Theological Seminary. The seminary has had just one hundred years of active life since Dr. Jarvis and Dr. Turner met the first little group of a half-dozen students in one of the rooms of Saint Paul's Chapel, on May 1, 1819. The missionary society is nearly as old as the seminary.

The Board of Missions, which was then located in Philadelphia, was already doing some missionary work in Liberia, Constantinople and Greece. But it is to Augustus Foster Lyde that special credit is due for his activities. In the seminary missionary society the Church's responsibility for evangelizing the world was discussed with earnestness and Lyde, then a senior, was one of the most zealous. It was through his interest and efforts

that the cause of China was brought to the attention of the Board and a motion was passed designating China as a missionary station. Shortly after his graduation, Lyde, at the age of only twenty-one, died after a brief illness. He was accordingly prevented from fulfilling his dream of becoming a missionary to what was then a very far off land, but Henry Lockwood, a classmate, and Francis R. Hanson came forward to take his place and to carry on the work which he had started. That was a part that the missionary society had in the early mission work.

To-day the society is still active, and as an outward expression of its life is paying, for the fourth consecutive year, the salary of the Reverend Frederick B. Drane in Alaska. This year, with but a third of the normal number of students, it has raised more



On the way to Saint Timothy's, Tanana Crossing, late in the Fall. Dogs as well as men are carrying packs



On a round of visits to many fish camps in summer

General Theological Seminary Missionary Society.

than ever before. The alumni have always been ready as in the past year to give aid. It is hoped that in the very near future the missionary society and the alumni association will both be supporting a definite and separate work in some mission field.

Four years ago the Reverend Mr. Drane was president of the missionary society. He offered himself for service in Alaska at the close of his senior year. That he is well suited for the Alaskan work, and that the missionary society is fortunate in being represented by him, is common testimony from all who know his work. He was not in Alaska long before Archdeacon Stuck sent a call for more men like "Fred" Drane. The messages and pictures which he has sent back in a steady stream have done much to sustain and stimulate the interest of the men at home, both graduate and undergraduate, and the plan, which is now entering its fourth successful year, is one which might be put in operation by almost any group of men.

The accompanying pictures are but a few of the interesting ones which Mr. Drane has sent and which have

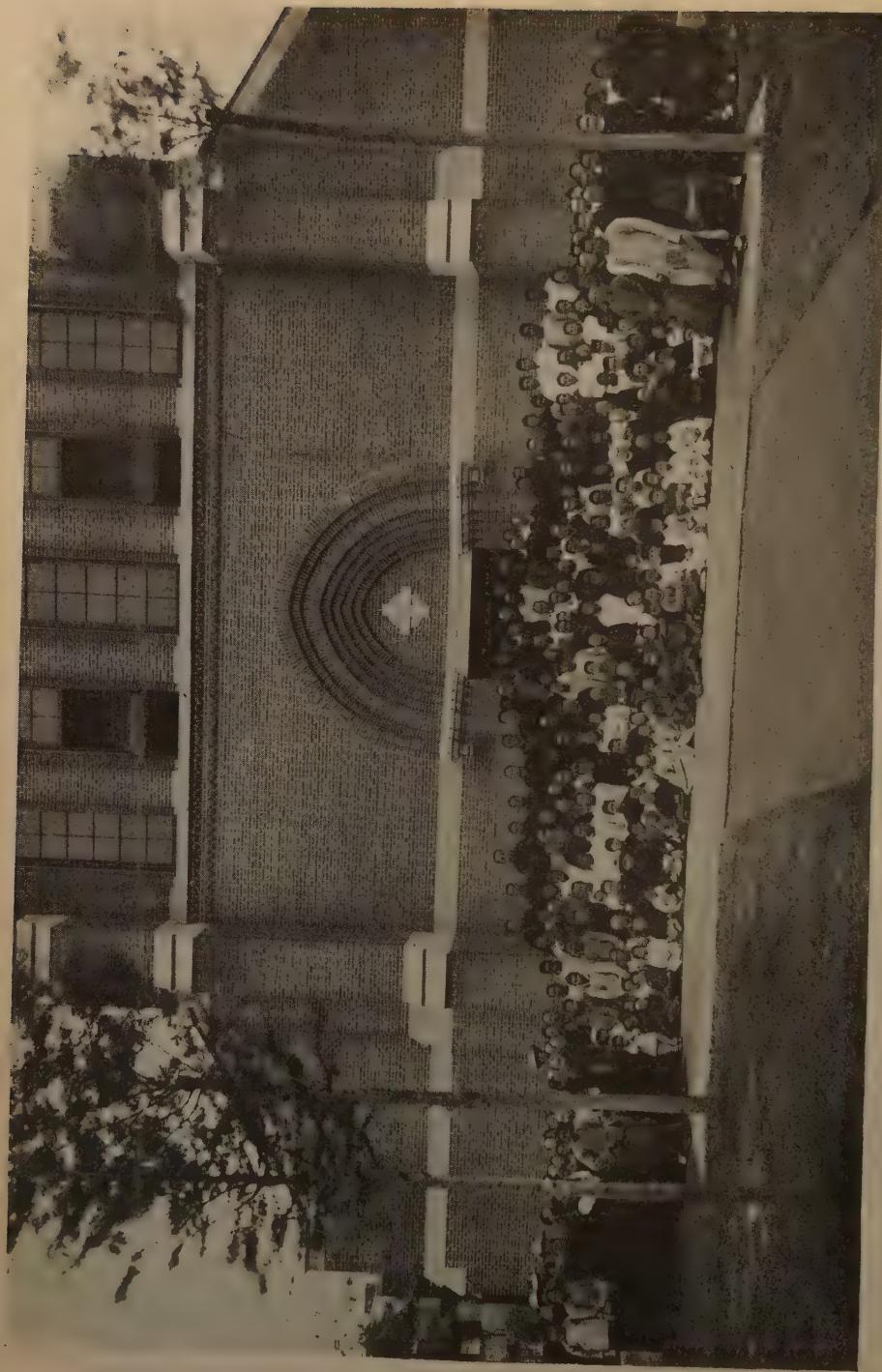


MR. DRANE

appeared on the bulletin board of the seminary.



BUILDING THE NEW SAINT BARNABAS'S CHAPEL AT CHENA VILLAGE



CHURCH OF THE HOLY CROSS, WUSIH, CHINA
This picture was taken after the service on Easter morning, 1919, on the occasion of Dr. Wood's visit.

EASTER DAY AT WUSIH

By the Reverend Tuk-Pao Yang

THE 1919 Easter Day is one of the greatest days in the history of Wusih Parish.

In the early morning the eastern horizon was splendid with its crimson hue, and the tender rays of the sun woke the Christians in different parts of the city and filled their hearts with full jubilee. At 7:15 A. M. some sixty communicants were gathered together in the magnificent church, preparing themselves to participate in the Lord's Supper. The service was celebrated by the Reverend T. M. Tsang with the writer as assistant. The Holy of Holies and the chancel were already carefully cleaned and beautifully decorated for the occasion. The service was concluded at quarter past eight and was followed by Matins which commenced at nine. During Matins three catechumens were admitted by the rector, the Reverend Mr. Mosher.

At quarter to ten the bugle sounded summoning the Christians to the catechist school, where they formed ranks of twos and began marching into the church. It was the custom of our parish that on Easter and Christmas the rector invites the Christians from the country stations to participate in the big service. So on this occasion there were Christians from all the country stations. The people were grouped according to districts; all districts had their own banners and were headed by their respective catechists.

When everybody had entered the church then began the Holy Communion service which was celebrated by the rector. During this service the church was occupied by four hundred people who sat in the seats assigned to their respective districts.

After the service the whole congregation adjourned to Saint Mark's School where they had their dinner.

I wish to mention this meal particularly because it was a newly adopted custom of our parish that every Christian who wishes to take his or her meal may buy a ticket at the cost of ten coppers. The necessity of such a method is obvious, because there were people who came out from places as far as twenty or twenty-five miles away, and of course they have no time to get their meals anywhere else as they have to attend the afternoon meetings.

A special meeting was arranged in order that Dr. Wood might be able to address the congregation in an informal way. The meeting was opened by Mr. Mosher, who introduced Dr. Wood to the congregation. Then Mr. Voong, the warden of the vestry, spoke about the intimate relation of Dr. Wood with our parish and following the address Mr. Voong, on behalf of the congregation, presented a few gifts to Dr. Wood in order to show their appreciation of his faithful and long service in the capacity of secretary of the Board of Missions of their Mother Church.

Then came the address of Dr. Wood, who spoke about the rapid development of the parish and true Christian spirit which was manifest in the many ways, such as that one of the ladies of the parish had given a piece of ground for the site of an orphanage and some men had given large sums of money to put a building on this ground.

At three p. m., some two hundred Sunday-school children met in the church where they were addressed by Dr. Wood. After the meeting they adjourned to the playground, where different kinds of games were arranged for them. The day thus ended left our hearts full of thanksgiving which will endure many years to come.



MONTEZUMA CASTLE

One of the many points of interest in the vicinity of Jerome



PART OF JEROME, ARIZONA

THE CHALLENGE OF A WESTERN MINING CAMP

By the Reverend Henry Clark Smith

YOU who live in a well-ordered eastern parish, picture to yourselves substantial and respectable citizens who had good religious training in childhood but who, for one reason or another, now go to church only once or twice a year. If you are keenly interested in the effectiveness of your parish you will doubtless feel that one of the great problems of that parish is to secure from them more loyal service. But send such citizens to us in a western mining camp and we will welcome them with outstretched arms, as prospective pillars of the church, and many of them will doubtless even find places on our vestries. Such men, coming West, are the ones we regard as our most substantial citizens and main reliance, in many instances, in the life of the church, and many of them come to be of the greatest value to us.

With your eyes still on your picture as you have given it a western background, add other elements to it. The nucleus of people who originally made up mining camps was made up largely of men who never went to church even in the East. Thus was established from the start a social authority against church-going. Relics of such social authority still persist among us in the fact that our mines and smelters work full force on Sundays just as on other days; in the fact that Saturday night is the regular night for weekly dances which always run into the wee small hours of the morning, and often into morning hours that are not "wee"; in the fact that Sunday is the day chosen by the movies for putting on their most attractive programmes.

From time to time have come under such social authority men and women

The Challenge of a Western Mining Camp

who have always been accustomed to do the conventional thing. In the East they did the conventional thing and went to church regularly. In the West they do the conventional thing and stay away from church regularly. Add the further element that every one who comes to a western mining camp comes with the idea of "making a stake" as soon as possible and then moving to an easier place for establishing a permanent home, and you have completed your picture of what furnishes the battle-ground of the Church's mission in Jerome, Arizona.

To see how transient is our population witness how the personnel of our congregation has changed in less than three years. At the first service I held about thirty-five people were in the congregation, representing almost all who counted themselves adherents of our Church. It was an unusually large congregation who had come to see what the new minister was like. Last Sunday (mid-July), I observed that of the twenty-seven people in the congregation, only two, including my wife, were present at the first service I held. When I arrived there were two families who were generally regarded as being the "chief pillars". Both those families have since moved away. The vestry now contains not one man who was on it when I arrived. The personnel of the choir has completely changed at least twelve times during the three years. Another interesting witness to the nature of our work was to be seen yesterday at the service in my other mission at Clarkdale. Of the eighteen people who composed the congregation only two were communicants of the Church.

In such a background the central problem of life is the problem that is uppermost in the life of America today—the problem of arriving at a sound relationship between capital and labor. Everything incident to that problem is apparent here in an acute degree. Jerome has the dubious dis-

tinction of being the first town to deport the I. W. W. on a wholesale plan, to be followed the next day on a larger scale by Bisbee. This spring the mines of Jerome were closed for over three months, due to inability of capital and labor to agree. Mutual mistrust between the two parties is rampant, and no good cause can be served by ignoring that fact.

One of the corollaries of the industrial problem is the fact that labor feels that the Church is the peculiar property of capital, and therefore is to be avoided. We must confess that the Church has given labor only too much ground for such a prejudice, so that now one of our hardest problems is to demonstrate our mission to labor.

The challenge to the Church which such a field presents is one that must search the mind and the heart of those who attempt to meet it, but it is a challenge that is accepted with joy and high hope. Our problem is manifold. We must create a social authority that will urge men and women to seek definitely a vital contact with the living God; we must clear away the prejudice of the laboring man so that he will feel that he has a part to play in the Church's mission; and we must play our part in bringing each party to the industrial problem to a sense of the essential humanness of the other one, and to a consideration of the spiritual worth of a man. Men and women at heart are neither unspiritual nor unjust. But often they are blind.

In meeting the challenge we must rely upon earnest effort and Spirit-illuminated experience as our guides. The path ahead is clearing all the while. Congregations are showing very heartening signs of increase. Opportunities for entering largely into the life of the community have been abundant. Frank approach to the laboring man is becoming possible. It is a joy to be alive and to have a part to play in the progress of the Kingdom in a western mining camp.



SEWARD FROM THE BAY

THE WORK AT SEWARD, ALASKA

By the Reverend G. J. Zinn

IT was nearly three years ago that I made my first trip from Valdez to Seward, where Bishop Rowe had asked me to come to give service about once a month and to undertake the task of building a rectory so that it would be possible for a clergyman to be in residence there. The problem of obtaining a suitable house is often a very serious one in these Alaska towns, and here, as elsewhere, one of the surest methods of increasing interest in the work is to be able to place a clergyman in residence. There are so many times when the man on the spot is able to render service and be of help otherwise impossible. Times of joy and seasons of sorrow come to us here as elsewhere and the people are ever ready to allow the missionary to be of service when and how he may.

At my first service in Seward a group of interested communicants gathered and we considered plans for the building of the rectory. Now it is a pleasure to announce that our prayers and hopes have been realized, and that the rectory is completed far enough so that we can live in it. Everything is paid for in full and as we face new problems and dream new dreams it is of the greatest help to have no worrying debt. I wish to take this opportunity to express our hearty thanks to all the friends of the mission who have so graciously contributed toward the building of the rectory. I am sure, from the illustration, you will agree that it is an attractive building, and you will see that we are placed in the midst of activity between the public school and the church.



THE PUBLIC SCHOOL, THE RECTORY, AND SAINT PETER'S
CHURCH, SEWARD

Saint Peter's Church, Seward, has had an interesting but rather uncertain career, owing to the fact that the town itself has been most uncertain. Now, however, it seems that Seward is established on a firm basis and we are looking to the future with confidence. Hundreds of substantial buildings have been erected and the aspect of the whole place has been more and more staple. Many people look forward to making this their home. Through the successive steps in the life of the town, our little church has come; it has witnessed many changes and has come now to the time when its future with that of Seward itself is assured.

The beautiful church building has been erected about ten years, but it has never been completed inside, so that

at present our services are being held in the basement where we have rather crude chancel furnishings and temporary benches for pews. Bishop Rowe is desirous of having the church completed as soon as we can undertake it, and we hope some day to have the church itself well furnished so that we may use the basement for Sunday-school and other purposes. As Seward is the terminus of the government railroad which is now being constructed, and which one day or another will be completed, we look forward to a larger and larger work in the future. The Church in the States has been most kind to us and we are glad to be able to testify to the fact that the investment which they have made here is one which will bear more interest as time goes on.

THE NATION-WIDE CAMPAIGN

By Paul J. Brindel

REGIONAL Nation-Wide Campaign conferences in all of the Church's eight Provinces are being arranged for September by the Reverend C. C. Rollit, D.D., provincial secretary of the Province of the Northwest.

The plan of the regional conferences is to hold a one-day session at various conference centers. This session will be addressed by two speakers, preferably a clergyman and a layman. Those attending these conferences will, in turn, hold supplementary conferences in their own dioceses to explain the purposes of the campaign and to outline a programme.

Positive dates for a number of the Western conferences are:

At Duluth, the diocese of Duluth, on September 5th, to include Superior in the diocese of Milwaukee; at Minneapolis, diocese of Minnesota, on September 12th; at Great Falls, the missionary district of North Dakota, on September 9th; at Billings, the diocese of Montana, on September 11th; at Butte, the diocese of Montana, on September 12th; at Great Falls, the diocese of Montana, on September 15th; at Davenport, the diocese of Iowa, including Rock Island and Moline, Illinois, the diocese of Quincy, on September 8th; at Des Moines, the diocese of Iowa, on September 9th; at Sioux Falls, the missionary district of South Dakota, on September 10th; at Omaha, the diocese of Nebraska, on September 11th; at North Platte, the missionary district of western Nebraska, on September 12th; at Denver, the diocese of Colorado, on September 15th; at Cheyenne, the missionary district of Wyoming, on September 16th, and at Grand Junction, the missionary district of western Colorado, on September 17th.

Despite the heat and absence of many clergy on their vacations, Nation-Wide Campaign surveys from thirty-three dioceses were received by August fifteenth as follows:

Arizona, Arkansas, California, Colorado, Connecticut, Duluth, East Carolina, Eastern Oklahoma, Erie, Florida, Georgia, Iowa, Kansas, Maine, Michigan, Michigan City, Milwaukee, Nevada, Oklahoma, Sacramento, Salina, San Joaquin, South Carolina, South Dakota, Tennessee, Texas, Washington, Western Colorado, Western Massachusetts, Western Nebraska, West Missouri, West Texas, Wyoming.

The surveys so far received reveal the fact that for lack of concerted effort, and above all for lack of information about what the Church has to do, we haven't been exerting our full power for Christ or the nation. It has been well said that if the Nation-Wide Campaign does nothing more than to secure surveys of the Church it would have been worthwhile.

Mr. Mitchell sums up results as follows:

"To my mind the most startling thing revealed is the fact that the Episcopal Church should almost unanimously and within almost sixty days line up behind any proposition. By that I mean that the unanimity of feeling and the uniformity of desire for the Nation-Wide Campaign have surprised me greatly, showing the extent to which conscience has been awakened in the Church. Within two months, eighty-three of the eighty-seven dioceses indorsed the campaign in some measure, and sixty-seven dioceses are now behind it by convention vote. There are only three dioceses not taking part in the movement."



GROUP OF DELEGATES ATTENDING THE STEWANE CONFERENCE, 1919

SOME SUMMER CONFERENCES

SO many summer conferences are held that it is not possible to give an account of them all. There are several, however, in which our Church folk are particularly interested and the common testimony is that all were most satisfactory this year. The Church weeklies have given accounts in detail as the conferences were held. We have waited until now so as to have a summary of several: two of the Church conferences—Sewanee and Wellesley—and two interdenominational—Blue Ridge and Silver Bay. We had planned to include accounts of Geneva and Racine, two Church conferences which are of distinct value and about which all should know. We shall hope to give some account of these in a later issue.

SEWANEE

By Ada Loaring Clark

THE ninth summer session of the Training School for Workers of the Province of Sewanee was held at the University of the South, Sewanee, Tennessee, August 5th to 14th. About one hundred and fifty persons were in attendance from seventeen dioceses. The courses of study were grouped under the three heads of Missions; Social Service and Religious Education, the aim of the school being to train leaders for the work of the Church in these three departments. Each year has seen a large growth not only in point of attendance, but in earnestness and thoroughness.

Miss Frances H. Withers of the Board of Missions gave a comprehensive course of instruction on the New Junior Plan and detailed in eight sessions the co-ordination of the work of the Sunday and day sessions of the Church School through the formation of a Church School Service League functioning through a parochial Board of Education. Her course was a most valuable contribution and is now on the press in book form.

Mrs. George Biller of the Board of Missions held daily sessions for the study of problems particularly affecting the Woman's Auxiliary. Under a general heading of "The New

Vision" she brought out the urgent need for new and enlarged vision, because of the need of the world. She emphasized those things the Auxiliary has to offer to fill the need. The spiritual force of her words and work was very marked. At the close a special corporate Communion was held for the class by Dr. Clark.

Mrs. Biller also took the Nation-Wide Campaign in its relation to the women of the Church and outlined a series of suggestions for study classes on this important subject.

A study class on "Immigration" was led by Miss M. P. Ford of South Carolina. The new manual *Neighbors* was used. Daily sessions for Bible study were conducted by the Reverend Messrs. T. B. Bailey, W. W. Way and Paul Micou.

In the Department of Religious Education a faculty of seven instructors offered about one hundred hours of lecture and classroom work. The faculty was as follows: The Reverend Messrs. G. L. Tucker (Dean), C. L. Wells, H. W. Starr, I. H. Noe and W. A. Jonnard, Mrs. F. H. G. Fry and Miss M. L. Cooper. The courses included eight in teacher training, following the standard course in teacher training set forth by the General

Some Summer Conferences

Board, and three in the *Christian Nurture Series*.

Students were allowed to take as much as twenty hours of work in teacher training, for which credit was given toward the full course of one hundred and twenty hours leading to a diploma. The number of students doing the prescribed work leading to certificates was much larger than in any previous year.

In addition to the regular classes, conferences of diocesan field workers, of clergy working in college towns and among college students, of teachers and officers in Church secondary schools, of officers and members of diocesan Boards of Religious Education, etc., were held. Also the Reverend Paul Micou conducted a series of lectures and conferences in the interest of the National Student Council—an organization in which it is sought to organize all Churchmen who are students in colleges and normal schools, in order that they may be kept in touch with the Church, and the Church may keep in touch with them.

Subjects discussed at the noonday open forum were "The Trained

Social Worker", "The Labor Movement and the Church", "The Church and Country Life", "Young People's Life in the Church", "Causes of Decline in the Enrollment of Scholars in our Church Schools".

The Nation-Wide Campaign filled an important place on the programme, Dr. Robert Patton giving a series of addresses both explanatory and inspirational, and preaching on the spiritual side of the campaign on Sunday in the University Chapel.

The evening sessions were given to the consideration of many interesting subjects such as: "Red Cross Overseas", "Individualism and Social Salvation", "Solution of Present-day Problems", "The Need in the Church at the Present Time", "Church Schools and Colleges".

The director of the Sewanee Summer School, the Reverend Mercer P. Logan, D. D., of Charleston, South Carolina, reports the gift of several scholarships which will be given annually. All communications regarding the school should be addressed to Dr. Logan, who will gladly answer any inquiries.

WELLESLEY

By W. C. Sturgis, Ph.D

IF compilers of summer conference programmes are desirous of getting a line on a really well-balanced and inclusive scheme, they would not do better than consult the framers of the Wellesley Conference programme. The trouble with most such conferences is that education is not kept sufficiently distinct from inspiration, and that "popular" lectures on current topics are inserted at regular class-periods. The consequence is that many persons leave the conference merely feeling "good" in a sort of general way, but without any definite increase in permanent efficiency as Church

workers. Even Wellesley did not wholly escape this danger. Nevertheless, it was interesting to see how largely attended were the really solid study courses, and how well the balance was kept between the three great objects of training—Church Extension, Religious Education and Social Service.

As usual, voluntary conferences and all sorts of side-shows were permitted to encroach on the afternoons, so that there was no time for recreation. This lack is closely connected with another—the almost complete absence of laymen. If the Brotherhood

of Saint Andrew stick to their present intention of holding a summer convention in Province I next year,

at the same time and place as the Wellesley Conference, both deficiencies will be supplied.

BLUE RIDGE *By Claudia Hunter*

FOR the third time in the last four years the Episcopal delegation at the Blue Ridge Conference was the largest. And again by far the larger number of the delegation were very young men and women. Of the sixty-one present almost half came from Richmond and other places in Virginia, with Miss Sallie Deane, junior educational secretary of Virginia; one came from Florida; one from Asheville; three from Georgia and the remaining ones from East and North Carolina. Among those from East and North Carolina there were nine girls from Saint Mary's School, Raleigh, and two young men from the University, chaperoned by the wife of the governor of North Carolina, Mrs. T. W. Bickett.

The Reverend P. A. Arthur of Richmond celebrated the Holy Communion for the delegation on Sunday morning and in many other ways contributed to the success of the conference. Mrs. C. L. Pettigrew of Atlanta presented the Nation-Wide Campaign and the bishop of East Carolina and Dr. R. W. Patton were among the conference speakers. All addresses and classes seemed to surpass those of former years. Always the "Morning Watch" groups and the period of intercession are the heart and soul of the conference and this year there were, in addition, prayer groups at other times. It was a sane, normal and joyful ten days—days in which some of the older ones, as well as the young, seemed to learn that a life of Christian service does not mean "giving up something." All were glad to have been there.

The diocesan leaders present were confident that if sixty-one gathered this year, when the Church Missions House could send no official representative; no leader of a class and no returned missionary speaker (because the management of the conference had to delay its plans until so late), next year with these three things assured it would be no difficult matter to get together a delegation of one hundred and fifty Episcopalians. This then is the aim for next year; one hundred and fifty Episcopalians, with as large a proportion as possible college students. The Saint Mary's girls present this year are eager to have other schools in the South come under the influence of Blue Ridge. To illustrate their attitude: The weather was fearfully hot and the train was filled with Fourth of July picnickers, but in spite of this the Saint Mary's girls traveled back to their homes, a journey of ten hours or more, in the day coach in order to make their Pullman fare a second gift to the scholarship fund which is being raised to enable more students to attend next year.

Since the educational secretary of the Board of Missions said publicly last summer that he had never quite seen how Church unity could be until he came to the missionary conference at Blue Ridge, those who know this conference best have been thinking back over its history. Miss Grace Lindley, far more than anyone else, has brought this condition about—that is, so far as our part of it is concerned, and those in charge say the influence of the Episcopal Church at Blue Ridge is great. For most of the years

Some Summer Conferences

since its beginning, Miss Lindley has been present for the ten days. Four years ago the number of Church folk had never been greater than ten. That year the ten present agreed to her suggestion that we try to change the condition. It was decided to pray daily at noon that *many* instead of the few might come the next year. Letters were sent out over the South and

when the next conference met fifty-nine Episcopalians were present—the largest classroom could barely hold the delegation which had come from Louisiana to Virginia. And never but one year since has a delegation been larger than the one from this Church.

Let us together make next year's delegation the largest of all.

SILVER BAY

By Emily C. Tillotson

THE conferences at Silver Bay and elsewhere which have been held under the management of the Missionary Education Movement have been taken over by the Interchurch World Movement. The traditions of former years, however, are kept and the classes and meetings show but little change in their general plan.

Those who in the seventeen years of its history have found inspiration for their lives and training for Christian service at Silver Bay owe much to that conference and to the officers and leaders whose devotion to Christ and to the spread of His Kingdom have been so strong a factor in building up this far-reaching influence which has gone out from that place.

It is with deepest gratitude for what the past has been that the friends of Silver Bay look into the future with hope in their hearts for the attainment of those "greater things" promised to Christians by their Master, and with this hope goes every good wish to those who are to carry on the work which has borne so rich a fruit in years past.

The 1919 Conference was held from July fourth to fourteenth, two hundred and seventy-seven delegates be-

ing present—two more than last year.

The Episcopal delegation numbered but thirty-two, but the zeal, earnestness and enthusiasm of those who did come went far to make up for the smallness of members. There were representatives from the diocese of Iowa, and from West Virginia, Maryland, New York, Western Massachusetts and Connecticut. One advantage of a small group is particularly delightful—the opportunity that is given to meet and know each other in a way that would not be possible if our numbers had been greater—and it was a pleasure to feel that each one of our delegation really knew every other member before the ten days were over. The classes were interesting and helpful and the addresses by missionaries from the foreign field were unusually inspiring.

We were fortunate in having with us at our last meeting Miss Ashurst of Cuba, who spoke delightfully of her work, while the Reverend Mr. Sutcliffe, who has lately been a missionary in Porto Rico, and who was present through the conference, gave a vivid account of conditions there and of the needs and problems of that difficult field.

NOTE.—Information regarding any of the conferences to be held next summer may be obtained from Dr. Sturgis by addressing him at 281 Fourth Avenue, New York, N. Y.

NEWS AND NOTES

MRS. R. E. WAIT, 1518 Spring street, Little Rock, Arkansas, has copies of THE SPIRIT OF MISSIONS for several years back which she will be glad to donate to any study class or branch of the Woman's Auxiliary in need of them.

*

THE REVEREND L. B. RIDGELY, of our China mission, has resigned the chaplaincy of the English-speaking congregation of Saint John the Evangelist, Hankow, in order that he may devote himself entirely to work among the Chinese.

*

THE Reverend C. H. Goodwin, formerly of the Hankow Mission, writing from France, on March 4th, says that he is now a chaplain with the 316th Infantry, 79th Division. He expects to teach in the "gigantic A. E. F. university at Beaune, France, where they are preparing for from twenty to forty thousand students".

*

WORD has been received that John A. Wilson, Jr., who was released by Bishop Roots in order that he might serve with the Chinese Labor Corps in France, has undergone a serious operation, but is now slowly recovering. He will return to America as soon as he is able to travel, and thence to China when the doctors permit.

*

WHEN the Reverend C. E. Snavely was called to his rest two years ago, Mrs. Snavely continued the work which she had been doing with her husband at La Gloria, Cuba. Now, however, Mrs. Snavely is obliged to leave Cuba, and the work at La Gloria, which was carried on for so many years by the self-sacrificing devotion of Mr. and Mrs. Snavely, will be under the charge of Mr. P. H. Asheton Martin.

THE SPIRIT OF MISSIONS gladly joins with the rest of the Church in tendering congratulations to the bishop of Indianapolis, who will celebrate the twentieth anniversary of his consecration on September 21st. In 1889, when the diocese of Indiana was divided, Bishop White was translated to Michigan City and Bishop Francis was consecrated as fifth bishop of Indiana. For fifteen of these years he has been a valued member of the Board of Missions, his early experience as a missionary in Japan giving him a practical knowledge of the problems of missionary life, which has been of great help to the Board in deciding questions affecting the Church's missions.

*

THE American Red Cross has sent a letter to the Board of Missions expressing its deep appreciation and hearty thanks for the skilled and humane service rendered by the missionary doctors and nurses of the Church in the Far East and in Siberia. Some fifteen doctors and twenty-five nurses from the mission hospitals of various communions in China and Japan responded to the call for service with the Siberian Commission. They served not only in Vladivostok, but, in many cases, were sent into the interior and made possible the carrying on of hospital work in distant points like Buchedoo, Omsk and Tumen.

The Red Cross, in extending its thanks to the Board of Missions, says of the doctors and nurses:

"They gave excellent service and their prompt and willing response to the call of the American Red Cross last summer enabled us to give immediate service in Siberia, which, without their help, would have been impossible."

OUR cover this month gives a view of one of the snow-capped mountains overlooking Mexico City.

*

IN the diocese of Texas, Bishop Quin, who was consecrated as bishop-coadjutor last October, has entered upon his work with vigor and enthusiasm. He has just asked the Board to nullify the white work appropriation of \$1,200, and that the present appropriation of \$1,000 for colored work in the diocese of Texas be increased to \$1,200. Bishop Quin believes in the educational value of spreading information about the progress of the Church's work, and he has just sent a bulletin to every communicant in his diocese telling them exactly where their offerings have been used for missionary work in the diocese, and asking for expressions of approval or disapproval or for any suggestions or criticism. Accompanying the bulletin was the following notice of a diocesan council to be held next January.

DIOCESE OF TEXAS

Your name is one of the seven thousand members of the Episcopal Church in the Diocese of Texas, found on our family register, and we assume that you are interested in the doings of our Diocesan family. We are planning a family reunion, and we want you to be with us.

THIS IS WHAT WE PROPOSE:

To have a Diocesan Council with a minimum attendance of One Thousand.

To be in session five days!

To devote six hours to routine business!

To have a picked group of the Church's biggest Laymen, Women and Clergy in the United States for Counsel and Conference!

To secure special railroad rates!

To invite you to be the guest of the Church in Galveston.

Can we do it? Sure we can! We are counting on you to help us put it over.

Plan your vacation for January, 1920, in Galveston.

You will hear from us again.

Faithfully yours,

CLINTON S. QUIN,
Bishop-Coadjutor.

THE friends of Saint Luke's Hospital, Manila, will be interested in the following extract from a letter from the Reverend A. B. Parson, rector of the cathedral in Manila. When it is remembered that last year's report shows that more than two thousand patients were admitted to the hospital during the year, Mr. Parson's remarks seem pertinent.

"**F**IRE!" always means alarm. But this alarm is greatly increased when you have a hospital constructed of wood, partly eaten by white ants (one of the scourges of the Tropical Orient) and crowded with ninety patients when the accommodations are planned for but sixty.

"Early in May when the sun was reaching the vicinity of 100 every day, when streets were dusty, lawns parched, trees dead in appearance and a water famine gripping the city of Manila a serious fire broke out in the Tondo section near Calle Magdalna, where our Saint Luke's Hospital is located. A northerly breeze fanned the flames and brought the danger almost to our gates. The streets were filled with crowds. The fire department fought against heavy odds. It looked as if our buildings might be doomed.

"And then the smooth internal workings of the institution showed itself. In ten minutes every patient had been removed from the wards and placed on cots and mattresses on the lawn of the hospital compound. There was no hitch or jarring note, no flutter of excitement or panic. Quietly old people and children joined in the work.

"Now that the danger has passed I would like to ask this question: Would it not be a more creditable showing for such a noble work, growing every month, a Godsend for the Orient, Saint Luke's Hospital—to be housed properly in a modern fireproof building that is a credit to our Church?"



OFFICE OF THE LITERATURE DEPARTMENT

The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y., floor by floor and department by department.

IX. THE LITERATURE DEPARTMENT

AN organization so far reaching as the Domestic and Foreign Missionary Society needs to devote one department to its publications. THE SPIRIT OF MISSIONS is the largest of these and is probably the best known. It is of enough importance to consider separately, which will be done next month. This month we will take up the other publications of the Board.

The purpose of the Literature Department is to care for all publications of the Board. Reports, leaflets, maps, charts and books are needed by one or another department for its special work, to say nothing of the needs in the various offices in the Church Missions House, such as paper and envelopes and many other incidentals needed in the busy office today.

To the Church at large, however, the Literature Department at the Church Mission House stands for the leaflets which are published, relative to this or that field, or plan of the Board, and may be had upon request. For convenience sake these leaflets are ordered by numbers, and as will be seen at a glance those referring to any one field are numbered in the same hundred: i. e., the general leaflet on China is 200, while all other China leaflets are between 201 and 299.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Department,
281 Fourth Avenue, New York, stating quantity wanted.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

Alaska

- 800 The Borderland of the Pole.

Brazil

- 525 Under the Southern Cross.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 202 Investments in China.
- 203 Church Day Schools in China.
- 211 Our Plan for the Church General Hospital, Wuchang.
- 247 Practical Ideals in Medical Missions, 5c.
- 251 For the Women of Ichang.
- 260 Parish of Ten Million People, Changsha.
- 273 Saint Faith's School, Yangchow.
- 275 Saint Mary's Hall. The Harbinger of China's New Day.
- 276 Saint John's University, Shanghai.
- M.7 A Summer Day in a Chinese Dispensary.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles
- 510 Foundations.

Honolulu

- 1000 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.
- 607 Bishop Hare's Schools.

Japan

- 300 The Nippon Sei Ko Kwai (Holy Catholic Church in Japan).
- 303 Saint Agnes's, Kyoto.

Latin America

- 555 One and Twenty Republics.

Liberia

- 100 Our Foothold in Africa.

Mexico

- 550 The Land, the People and the Church.

Negroes

- 700 The Church and the Negro.

Panama Canal Zone

- 575 The Canal Zone.

The Philippines

- 400 The Cross, the Flag and The Church.

The Forward Movement

- A complete set of Forward Movement leaflets will be sent on application.

One Day's Income Plan

- 986 Kentucky Kernels.

The following are the most recent leaflets: Nos. 275, 276, 510, 555, 607, 915, W.A. 3, W.A. 119, W.A. 120, W.A. 308.

Educational Department

- Information: 5c.
- 3000 A Service for Missionary Day.
- 3053 Mission Study Class: What Is It?
- 3054 Mission Study Meetings.
- 3060 Mission Study Class: Place and Value.
- 3071 Missions House Lending Library.
- 3090 A Prayer Cycle for 1917-18. 5c each.
- 3091 Catalogue of Educational Material.
- 3092 Catalogue of Missionary Plays.
- 3093 A Book of Prayers, 10c.
- 3094 Ten Missionary Stories Every Young Churchman Should Know. 10c.

Miscellaneous

- 901 A Soldier's Vision of Missions.
- 911 Statement to the Church from the Board.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 The Board of Missions and Special Gifts.
- 915 Appropriations made for year 1919.
- 920 War and Missions.
- 941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 948 The New World and the New Need.
- 956 Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 At Home.
- 979 Abroad.

The Woman's Auxiliary

- W.A. 3 Intercession for the Triennial.
- W.A. 4 Collects for Daily Use.
- W.A. 6 W. A. Pages in The Spirit of Missions.
- W.A. 8 The Power of the Weak.
- W.A. 14 Why Should I Be a Member?
- W.A. 16 A Bit of History, 5c each.
- W.A. 20 Hand Book, 10c; \$1.00 per doz.
- W.A. 25 To the Auxiliary (5 leaflets).
- W.A. 26 A Devotional Exercise.
- W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers, 5c a set.
- W.A. 100 U. O. Resolution and Prayer Card.
- W.A. 102 How Are We Giving to Our U. O.?
- W.A. 103 The Little Blue Box.
- W.A. 105 The Mighty Cent.
- W.A. 106 From Small Beginnings.
- W.A. 113 Helps for U. O. Treasurers.
- W.A. 115 What Mary Saw.
- W.A. 116 Spiritual Value of the U. O.
- W.A. 117 A United Offering Catechism.
- W.A. 118 An Advertisement.
- W.A. 119 The Personal Side.
- W.A. 120 A Victory Offering.

The Junior Auxiliary

- W.A. 200 The Junior Collect.
- W.A. 201 The Junior Department: What It Is.
- W.A. 206 The Junior Book, 10c; \$1.00 per doz.
- W.A. 207 The Junior Plans.
- W.A. 212 The New Junior Plan.
- W.A. 213 The Cobbler and the Christ-child.
- W.A. 214 House of Hope, Nopala, Mexico.
- W.A. 215 Evolution, not Revolution.
- W.A. 301 The Little Helpers: Directions.
- W.A. 302 Little Helpers' Prayers.
- W.A. 308 The First Step.



OFFICE OF THE EDITORIAL SECRETARY

The list of leaflets is constantly changing as new numbers are added and old issues discontinued. For this reason we try each month to give the list in *THE SPIRIT OF MISSIONS*. At present the list is as it appears on the opposite page, and it will be seen at a glance how varied the subjects are and how many separate publications are needed for free distribution by an organization so widespread in its interest and effort as is the Domestic and Foreign Missionary Society.

If you have never had any of these leaflets, sit down and write to the Literature Department, 281 Fourth Avenue, New York, asking for the "Hundred Series" of leaflets. You will receive in return the leaflets which deal with each field in general and give the main facts of the Church's work. The knowledge thus acquired will give you a background of information which will render the other leaflets (which have to do with one or another particular place), and the articles published in *THE SPIRIT OF MISSIONS* month by month, much more intelligible.

In the course of a year the Literature Department distributes many hundred thousand copies of these leaflets, some of them proving so popular that they have to be reprinted again and again.

To do all of this it is necessary to have not only the "copy" for any one publication, but also to have on file thousands upon thousands of pictures, running back many years in the life of the Missionary Society, with which to illustrate the leaflets and other publications. These pictures are filed according to subject, so that it is a simple matter to refer instantly to any special field or mission station.

When next you visit the "House the Church Built" remember that the Literature Department is on the fifth floor and that a warm welcome awaits you. You will be interested in the details of the office. You will be interested also in seeing a complete file of *THE SPIRIT OF MISSIONS*—one of the comparatively few complete files in existence. There are many details which will interest you and which we shall be glad to show you.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

I WANT to call attention to the new *and Our Country*, page 26, it is issued this month by my department. It should be carefully studied by everyone planning any form of mission study during the coming season.

The pamphlet opens with a brief description of the textbooks provided this year on The Immigrant—for both juniors and seniors, and on the Nation-Wide Campaign, together with notices of collections of prayers recommended for use in classes. Further suggestions of textbooks on other topics follow.

Then comes a list of the textbooks issued in previous years—especially useful for beginners in mission study.

For groups of people averse to, or incapable of serious study, a list of sugar-coated things is given under the caption *Material for Programme Meetings*. These are useful to give a taste for missions.

The educational secretary then indulges in prophecy, and gives a page of description of what he *hopes* to issue in the way of textbooks for the season 1920-21.

Upon this follow suggestions of material indispensable to the leader of a mission study class, including the best publications on method and general sources of information.

Suggestions for junior entertainments follow—useful for the many people who ask, "What can I do with my juniors?"

Then a complete list of plays and pageants arranged according to topic. This is quite new and the list contains several recent plays. The plays listed have been selected on the basis of proven merit, and among them are

plays suitable for almost any group of children of any age.

Then comes the list of lantern-slide lectures—many of them new, all in process of revision and improvement; followed by information concerning curios and other exhibit material, articles for sale and the Missions House Lending Library.

The closing pages of the prospectus list the Woman's Auxiliary literature, and that of the Junior Auxiliary, revised to date. The prospectus is sent, *gratis*, to anyone applying for it. It debars all excuse for not knowing exactly what the Board of Missions publishes.

A full supply of all the publications of the educational department will be sent to Detroit for the meeting of General Convention. With this material will be sent a quantity of embroideries, laces, baskets and other articles of handiwork made in our mission schools and placed on sale for their benefit.



IN Bishop Burleson's *Our Church and Our Country*, page 26, it is stated that Bishop Perry's *American Episcopal Church* is a complete record but difficult or impossible to obtain. A number of unbound copies and a few bound copies have recently been discovered. The original price was \$15.00 for the two volumes. As long as the new supply lasts copies may be obtained for \$4.00 unbound, or \$6.00 for the bound copies. For further information address the American Society of Church Literature, 45 Church Street, Hartford, Connecticut.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

DETROIT AND THE TRIENNIAL

Some Details of the Programme

"HEADQUARTERS" for the triennial of the Woman's Auxiliary will mean most comfortable accommodations which should make the machinery of our meetings run smoothly. We owe many thanks to the First Presbyterian Church of Detroit for so graciously giving us their most attractive buildings—the church and the parish house. In the former will be held the business meetings and general conferences while the latter will furnish offices, class-rooms, parlors and a place for afternoon teas. The church is on Woodward Avenue and only two blocks from the Arcadia where the House of Deputies is to meet.

In the next issue of *THE SPIRIT OF MISSIONS* we shall hope to print the programme in detail. It is impossible at this time to state the days and hours of all meetings, but it is possible to give the plan in outline.

Headquarters will be open for registration of delegates, alternates and visitors on Tuesday, October seventh, from 10 A. M. to 4 P. M. The first service will be a preparatory Quiet Hour that afternoon for all women at 4.30, conducted by Bishop Bratton, of Mississippi.

The opening service of the General Convention will be held on Wednesday, October eighth, and there will be no meetings of the Woman's Auxiliary at that time, but the first business of the Auxiliary will be held that afternoon at 2.30 at headquarters.

Only the five accredited delegates from dioceses and missionary districts can take part in the business meetings, but the auditorium of the Presbyterian Church has such large galleries that there will be ample space for visitors.

Thursday, the ninth, will be United Offering Day. The Corporate Communion will be in Saint Paul's Cathedral at eight o'clock. Anyone who has been in that cathedral will realize that the Triennial service of 1919 will take place in a beautiful building. The mass meeting will be held at 2.30 P. M. in the Armory, at which time Mr. King will make the announcement of the amount of the United Offering. The Armory holds three thousand persons, and the officers of the Auxiliary in Michigan are planning a splendid meeting.

On Friday, October tenth, there will be an all day business session. On Saturday, October eleventh, study classes will begin. These will include the Nation-Wide Campaign, *Neighbors*, the Bible and Prayer. Sessions of these classes will be held on Monday the thirteenth, Tuesday the fourteenth and Wednesday the fifteenth, and will be the only meetings of the Auxiliary on those days—as there will be joint sessions in the convention on the Board's work and as members of the Auxiliary to the Board of Missions, the women will want to attend these joint sessions.

On Saturday the eleventh, Thursday the sixteenth, Saturday the eight-

The Woman's Auxiliary

teenth and Monday the twentieth, there will be conferences and missionary addresses. The plan for the missionary addresses is that a session is to be given to each of the three departments of the Board's work, domestic, foreign and Latin America, and that each session will be cared for by the secretary in charge of that department; Mr. White and missionaries from the domestic field presenting that part of the Board's work; Dr. Wood and missionaries from the foreign field, and Dr. Gray and workers from Latin America representing those fields.

There are to be three general conferences on "Co-operation", the "Auxiliary in Scattered Districts and Magnificent Distances", and "The Auxiliary of the Future", and sectional conferences for diocesan officers—presidents, secretaries, treasurers, United Offering treasurers and educational secretaries.

The closing service will be on Thursday, October twenty-first—a Quiet Hour, conducted by Bishop Lloyd, and a celebration of the Holy Communion. Bishop Lloyd has also consented to be the chaplain of the Auxiliary and will lead the Noonday Intercessions.

The Junior officers are to have a somewhat different programme from those of former triennials, as their classes are to be combined with those of the General Board of Religious Education and they will have a corporate Communion and quiet hour and general conferences and business meetings of their own, to be held in Saint John's Parish House, Woodward Avenue and Montcalm Street, East. But of course they will share in the corporate Communion, quiet hours and at least the first business meeting of the Auxiliary.

We believe this programme offers much real help to Auxiliary members, and we are anxious to have it understood that these good things are not intended for delegates only, but that

all women who care to attend any of these services, classes or meetings are most welcome, whether they are members of the Woman's Auxiliary or not. It is true that the privileges of the floor and of voting are restricted to delegates, but even these business meetings are open to the public, and, excepting at these meetings, there will be no distinction between delegates or even of members of the Auxiliary and other women.

OCTOBER NINTH IN OUR HOME PARISHES

THE hundreds who will gather at the United Offering service and mass meeting in Detroit will be only representatives of a much larger number who will be in their own homes. Many diocesan branches hold United Offering services before the triennial at which the offering of the diocese is first presented, to be sent later to the service at the triennial, and a few have held services at the time of the great service. The last triennial passed the following resolution:

RESOLVED: That on the same day as the United Offering service at the triennial a service be held in every diocese and missionary district.

Will not all diocesan and parish treasurers see that these services are arranged for Thursday, October ninth? They should be an inspiration to those attending them, and they should also inspire the central United Offering service, for it should be an extra joy to those meeting in Saint Paul's Cathedral, Detroit, to realize that in other churches, big and little, their sisters are with them in spirit. And it may be that in many a parish or mission where there is no priest because he is at the Convention, the women will still gather to pray for the work of the Church throughout the world for which they, through their representatives, are making offerings in Detroit.

OCTOBER NINTH, 1919

ANYONE who has been at the triennial meeting of the Woman's Auxiliary can anticipate a few of the great moments which will be experienced by those in Detroit on the ninth of next October. There will be the gathering of women from all parts of the country and from the far away countries where the Church is at work. Beautiful Saint Paul's Cathedral will be filled with worshipers who have come to present themselves and their offering, and surely they will be conscious that they represent hundreds and thousands who cannot be there in person, and that the offering of those in the cathedral is only a part of that great thank offering—truly a United Offering.

And another great moment will occur when the crowds in the Armory at the mass meeting of the afternoon rise to sing their opening hymn; and still another when the treasurer of the Board comes to the platform to announce the amount of the United Offering. No one who has ever been at one of these meetings can fail to recall the excitement of that waiting to hear the sum. Then—will the second after the announcement be another “great moment”? It always has been at each preceding triennial. The

audience has always sprung up to sing the Doxology. Shall we on October ninth, 1919? Surely we will! No one who has faith in the love and devotion of the women of the Church can believe that the offering of 1919 will fail to be the largest ever given.

Fortunately most of the reports are hopeful. As far as is known at the present time, there are only a few dioceses which are behind in the amount they now have of that in hand at this time three years ago, and we cannot believe that any branch will finally send to Detroit a lesser gift than it made in 1916. It would seem unthinkable that any could be less thankful now with all the blessings of these last years in our hearts, especially the glorious consummation of the war. But the gift to be laid on the altar in Saint Paul's Cathedral must be \$146,380.24 more than that laid on the altar in Christ Church Cathedral, Saint Louis, in 1916, if the United Offering of 1919 is to be half a million dollars.

We have a few weeks before the offering must be presented; let every branch and every woman see that a gift, which may to some extent measure our gratitude, is ready for offering on October ninth, 1919.

MEETINGS FOR NATION-WIDE CAMPAIGN

THE immediate thing to do is to spread information on the Nation-Wide Campaign” has been said many times. What better way could be found for summer than that which was tried so successfully in a part of the New York diocese?

The following report sent by the vice-president for the district of Westchester of the New York Woman's

Auxiliary is printed here not only as a report but as a suggestion to others. It is true that most of the summer will have gone when these words are read, but early autumn may still furnish days if not evenings when these outdoor meetings may be copied. Mrs. Thorne writes:

“The Woman's Auxiliary of the Westchester district of the New York

The Woman's Auxiliary

Branch was asked to arrange parish meetings of women in behalf of the Every Name Campaign—New York's part in the Nation-Wide Campaign—as early as possible.

"Three conferences were held in June—one in each of three divisions of the district—to lay the matter before the officers of the branches. Much enthusiasm ensued, and workers who had thought the year's active labors over, girded themselves for fresh effort and made plans for immediate meetings of unusual character. These were held in some of the principal rural parishes of Westchester, each one having some special feature.

"At Bronxville, invitations were issued for a lawn party and supper at the beautiful place of one of the parishioners. The associate minister presided, opening the meeting with prayer and making a most enthusiastic preliminary address. Two of the district officers spoke of the scope and plans of the campaign and found an unusually responsive audience seated before them among the beautiful shrubs and flowers—an audience quick to

grasp the far-reaching spiritual significance of the campaign. They were followed by the parish campaign chairman, who outlined in detail his plans for the campaign in the parish. The meeting was closed with the campaign prayer.

"The company was then seated at tables on the porch where the rector asked the blessing, and a delicious supper was served. The clergy, speakers, and heads of all women's parish societies were together at a speakers' table and were able to compare notes and perfect plans.

"At Dobbs' Ferry the church green was the scene of an evening lawn party for men and women, the ivy grown, flag-adorned walls of the picturesque church forming a background for the speakers. The signing of hymns, led by the members of the choir, was a feature of this meeting.

"In other parishes the plan used was a lantern party, or a porch party. In each case the enthusiasm and response were notable. The sense that something big and real is calling us to new service was upon all."

HELP THE UNITED OFFERING

ABOUT a year ago a clergyman from the diocese of Connecticut called at the Church Missions House, leaving a small package containing some jewelry and a piece of lace. He explained that they had been given by one of his parishioners who wished them to be sent to Miss Lindley to be sold and the proceeds used for any object that she might designate as worthy.

One of the articles, a diamond ring, was disposed of for \$130.13 and Miss Lindley decided to give the money for the United Offering, and to credit the sum to the Connecticut branch of the Woman's Auxiliary.

There still remains a beautiful set of cameos, consisting of a round brooch about one and one-half inches in diameter and two earrings. The cameos are black with a very charming head in white, superimposed, and surrounded by beautiful half-pearls of good size. Does not someone want to buy the set and increase the United Offering, and at the same time become possessor of a really beautiful and valuable example of this interesting old-time art?

No price has been set, but the cameos will go to the highest bidder—provided the amount offered is at all adequate.

THE TRIENNIAL CLASSES

NOW, when the thoughts of Auxiliary members are turning towards the coming triennial, a word about the classes may be timely.

The text book of the year, the title of which is *Neighbors; Studies in Immigration from the Standpoint of the Episcopal Church* will be used in four classes. Two of these will be normal and the membership will be limited to those who have had some experience in leading classes.

A third class will be for elementary teacher training and is especially planned for inexperienced diocesan and parochial educational secretaries.

There will be a fourth class also using the text-book *Neighbors*. This will be a demonstration class, the subject being emphasized, rather than methods of teaching.

Those who do not expect to lead classes, but who wish to become familiar with the contents of the text-book are recommended to register for this course.

There will be one class on prayer and one on the Bible, both of these unrestricted as to membership.

A class which should prove most valuable is being arranged for parish officers—presidents, secretaries and treasurers. In this class will be discussed the duties of parochial officers.

The remaining classes, six in number, will be devoted to a study of the Church's great undertaking, the Nation-Wide Campaign. The aim and purpose of the campaign will be presented; reasons, both world-wide and nation-wide, why at this time the Church should embark upon so vast an endeavor will be discussed, also our resources both material and spiritual for its accomplishment, while results of the survey now being made will be considered, as well as the parochial details, and the part which the women of the Church can take both in the

preliminary work and in the carrying out of the project. With all this there will be considered the spiritual preparation, without which this great endeavor can never be accomplished.

It has been reluctantly decided that four sessions are all that will be advisable in days crowded as those in Detroit bid fair to be. This will of course mean more intensive work on the part of leaders and members.

It will help to relieve the pressure of the first days at Detroit if those who are planning to enter the classes will, as early as possible, send in their names with the subject they desire to take, to the Woman's Auxiliary, 281 Fourth avenue, New York City.

In the second report of the programme committee for the triennial these words occur: "First of all the committee suggests that the spirit of service for Christ's sake be the dominating thought of the triennial". Surely, then, the training for such service should be one of the most important features of days dedicated to so high a purpose.

It is hoped that every woman at the triennial will register for one of the classes. They should be a strong factor in fitting all those who join them for the great tasks which the Church must accomplish in this day of Her opportunity. With this prayerful hope they were planned, and with this aim the leaders have been for many weeks making their preparation. The Church needs, more than ever before, perhaps, workers trained in mind and in spirit for great tasks waiting to be done. It surely is not too much to hope that from the triennial classes there will go forth a company of women ready and willing to answer the call of the hour, each one of whom will be in very truth, "approved of God, a workman that needeth not to be ashamed".

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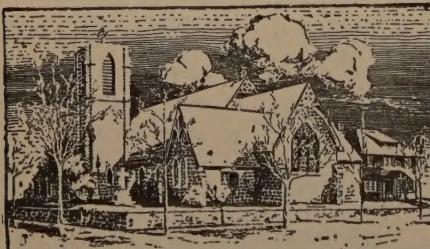
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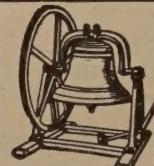
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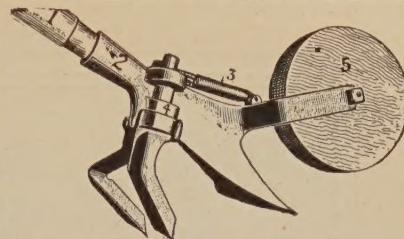
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